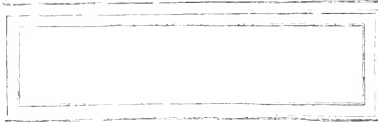
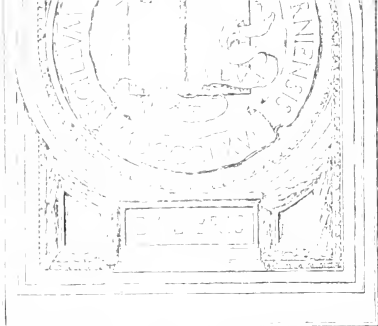


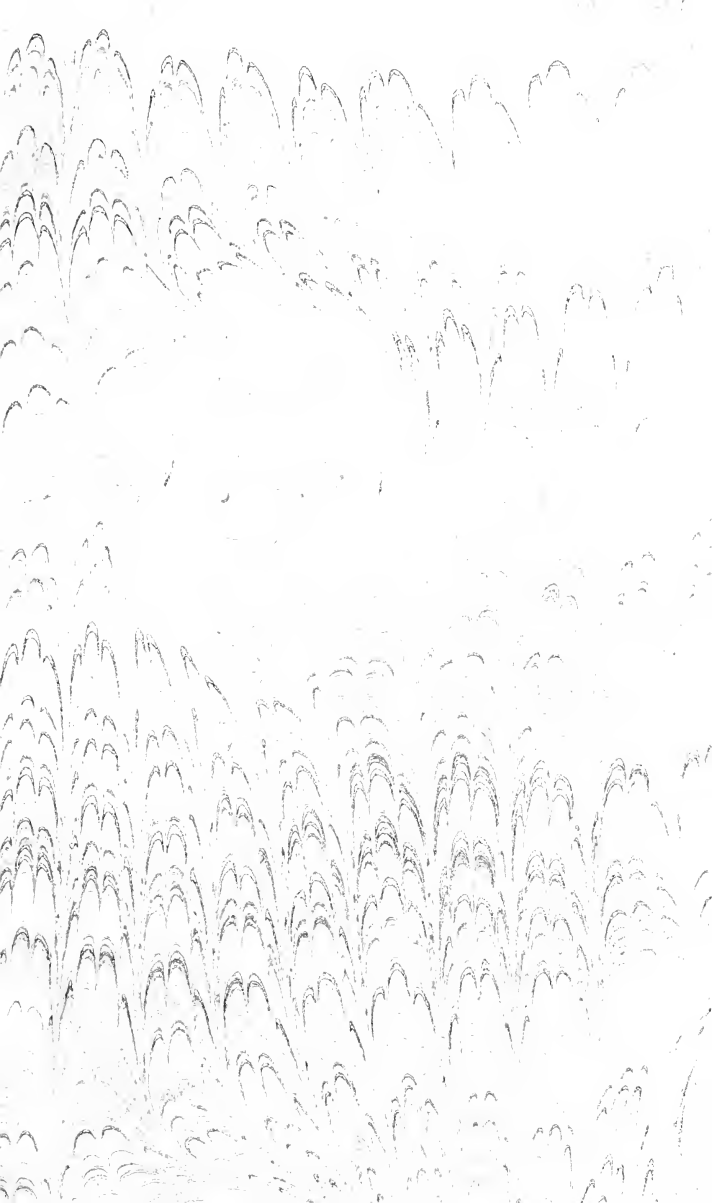
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June 1862







UNIVERSITY OF GLASGOW.

DISEASES OF THE EYE.

PREPARING FOR PUBLICATION

A TRANSLATION FROM THE ITALIAN,

BY JOHN BARRAS HAY,

OF A

DISSERTATION ON OPHTHALMOSCOPY,

BY DR. MARCHETTI, OF CAREMIA.

(PAVIA, 1834.)

UNIVERSITY OF
CALIFORNIA

INAUGURAL ADDRESSES

BY

LORDS R E C T O R S

OF THE

UNIVERSITY OF GLASGOW;

TO WHICH ARE PREFIXED,

AN HISTORICAL SKETCH AND ACCOUNT

OF THE

PRESENT STATE OF THE UNIVERSITY.

BY JOHN BARRAS HAY.

GLASGOW: DAVID ROBERTSON,

BOOKSELLER TO HER MAJESTY.

EDINBURGH: OLIVER & BOYD.—LONDON: JAMES FRASER.

DUBLIN: WILLIAM CURRY, JUN., & CO.

MDCCCXXXIX.

10 Mr
1890



TO

HIS GRACE JAMES, DUKE OF MONTROSE,

&c., &c., &c.,

LORD CHANCELLOR

OF THE UNIVERSITY OF GLASGOW,

THIS VOLUME

IS,

BY PERMISSION,

MOST RESPECTFULLY INSCRIBED,

BY

HIS GRACE'S MOST OBLIGED AND HUMBLE SERVANT,

JOHN BARRAS HAY.

P R E F A C E.

THE office of Lord Rector of the University of Glasgow, has at all times been filled by men of eminent learning, illustrious rank, or high public station. But Francis Jeffrey, on his Installation in 1820, imparted new interest and dignity to that Academic distinction. Instead of accepting the Rectorship in the formal and almost *silent* manner of his predecessors, that celebrated Critic regaled with an eloquent Address the audience that thronged to witness his return to “the early Nurse of his studies.” The example which he set has been followed by the distinguished individuals who have succeeded him, and the Lords Rectors’ Addresses now form a valuable addition to the stores of our national eloquence.

As these Addresses had appeared only in the public Journals, or in ephemeral publications, I thought that I would perform no unacceptable service to my fellow-alumni, and the lovers of literature in general, by collecting authentic copies of them, while it was still possible, and presenting the whole to the public in a worthy form. Influenced by these views, I ventured to

PREFACE.

take the liberty of communicating on the subject with Lord Jeffrey, Robert Mackintosh, Esq., the Son and Literary-Executor of the late Sir James Mackintosh, Lord Brougham, Thomas Campbell, Esq., the Marquis of Lansdowne, Lord Cockburn, Lord Stanley, and Sir Robert Peel; and the liberal assistance with which they were pleased to honour me, I will ever regard as the most flattering distinction of my life.

Lord Jeffrey's Inaugural Address, and the one which he delivered on taking leave of his Constituents, are printed from correct copies which he did me the honour of transmitting to me. Of his second Address, I am enabled to give only a brief abstract.—Mr. Mackintosh was unfortunately not in possession of the admirable Addresses of his Father, but I have given the best reports that could be found in the public Journals.—Lord Brougham's Address is printed, by his Lordship's permission, from the copy which was published from his manuscript immediately after his Installation, and several errors which crept into that edition have, at his suggestion, been corrected by me.—The Inaugural Address of Mr. Campbell is taken, by his permission, from the copy which appeared at the time. The other Addresses by the Author of the "Pleasures of Hope," are printed from accurate reports.—The Addresses of the Marquis of Lansdowne, Lord Cockburn, and Sir Robert Peel, are given from revised copies with which

PREFACE.

they, in the most obliging manner, furnished me.—Lord Stanley's Address is taken, agreeably to his Lordship's instructions, from a revised report.

In drawing up the brief notice of the University of Glasgow, which precedes the Addresses, I have freely availed myself of the article on this Seminary by the celebrated Dr. Thomas Reid, in Sir John Sinclair's "Statistical Account of Scotland"*—of the "Report of the Royal Commissioners on the Universities and Colleges of Scotland"†—and of the "Glasgow University Calendar."‡ From the communications with which the Professors politely favoured me, I have been enabled to give a more minute detail of the business of the several Classes in the University than has hitherto appeared.

The account of the Elections of Lords Rectors, since 1820, is compiled, partly from the University Records, and partly from the public Journals.

In the Appendix, I have given such information as it appeared inexpedient to introduce into the body of the work.

My warmest acknowledgments are due to the distinguished men who have intrusted their Addresses to me, and I beg to return them my most grateful thanks for the generous confidence which they have been pleased

* Vol. xxi., Edinburgh, 1799.

† London, 1831.

‡ Glasgow, 1834.

PREFACE.

to repose in me, as well as for the attention with which they honoured all my inquiries.

I have to express my great obligations to the Very Reverend Principal Macfarlan, and the Professors and Lecturers of the University, who, with their accustomed liberality, communicated every information that could be of service to me in this undertaking.

GLASGOW, *January*, 1838.

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HISTORICAL SKETCH

OF THE

UNIVERSITY OF GLASGOW.



ACADEMIA GLASGUANA, CUM PRIVILEGIIS
BONONIENSIS: ANNO ÆRÆ VULG: CIOCDL
CURA ET IMPENSIS GULIELMI TURNBULI
EPISC: GLAS: FUNDATA FVIT: AUCTORITATE
VERO JACOBI SECVNDI REGIS SCOTORUM.

HISTORICAL SKETCH

AND

ACCOUNT OF THE PRESENT STATE

OF THE

UNIVERSITY OF GLASGOW.

INTRODUCTION.

THE origin of Universities,* which have given so mighty an impulse to the human mind, and so signally contributed to the diffusion of learning, forms an important era in literary history. The University of Paris¹—the oldest and the most celebrated of those institutions—sprung up during the general excitement of the intellect which pervaded Europe in the middle of the twelfth century, and on its model, and that of Bologna, most of the Universities on the Continent and in Great Britain were originally framed. Scotland, even in the darkest ages, enjoyed the benefit of schools, but it was not till the fifteenth century that Universities were established in that kingdom. During the boyhood of

* From the strait bounds within which this notice must be compressed, we are constrained to omit an account of the origin and constitution of the early European Universities, as well as much respecting the University of Glasgow, that would be interesting to the literary antiquarian. The reader who desires to trace the history of Universities, is referred to "Meiner's History of the Universities of Europe," ("Geschichte der Entstehung und Enterwickelung der Hohen Schulen unsers Erdtheils, Göttingen, 1805,") and to "Malden on the Origin of Universities and Academical Degrees, London, 1835." In the Appendix are given the traditionary dates of the origin of the Universities of Paris and Bologna, and also of those of Oxford and Cambridge. The two first of those institutions, however, were not established till the twelfth century; the two last arose in the thirteenth century.

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James I., whose just views of policy, and labours in the cause of good government were not inferior to his learning and literary abilities, the University of St. Andrews* was founded; and, in the time of his successor, that of Glasgow followed. “Even in their infancy, ‘the labours of the Universities of Scotland were not in vain.’† They have continued, in every succeeding age, to do more good, and gain more honours in proportion to their means, than any similar institutions; and, should the attempts of some to change their system ultimately prove as harmless as those of others to decry it, they may still flourish long, without diminution of their usefulness or fame.” ‡

THE University of Glasgow was established in
ORIGIN. 1450, by William Turnbull, Bishop of the
Diocese,§ who, at the request of James II., obtained a

* Previous to the foundation of the University of St. Andrews, it was a common practice among the barons and higher gentry to board their children with the monks, for the advantages of education.* The Universities of Oxford and Paris seem to have been those chiefly resorted to by the youth of Scotland. In the year 1282, Devorgilla, the daughter of Allan, Lord of Galloway, and wife of John Baliol, founded and endowed a College at Oxford, for the reception of Scottish Students; and, in 1326, a College, known by the name of the Scotch College, was founded and endowed at Paris, by David Murray, Bishop of Murray, for a similar purpose. Scotch Students also resorted to Cambridge, Salamanca, and other seminaries on the Continent. According to an ancient record quoted by Caius, the Students of the University of Cambridge were, in the year 1270, classed by Nations; and five English, *three Scotch*, three Irish, and two Welsh Collegians, were invested with a kind of rectorial power, for the purpose of maintaining order among their respective countrymen.†

† Sir Walter Scott.

‡ See “Sir D. K. Sandford’s Dissertation on the Rise and Progress of Literature, prefixed to the Popular Encyclopædia, or Conversations Lexicon,—Glasgow, 1835.”

§ The Diocese of Glasgow extended from the English limits on the south, to the northern extremity of Lochlomond, and the river Forth on the north. It comprehended the whole of Dumfriesshire, the eastern part of Galloway, lying between the Nith and Urr, all Roxburghshire, except a small part on the north of the Tweed, the whole of Selkirkshire, all Peeblesshire, Lanarkshire, Ayrshire, Renfrewshire, Dumbartonshire, and more than the half of Stirlingshire. This most extensive Diocese comprehended 240 parishes; and as Glasgow was the residence of the second church dignitary in Scotland, and a numerous retinue of Clergy, it must at this early period have been a place of paramount importance. By a Bull of Pope Alexander III. in 1175, all who reside within the Diocese, are commanded to visit the Cathedral Church annually. This order, which doubtless would receive implicit obedience, would of itself necessarily occasion a great influx of strangers into the town.—See “*The Ecclesiastical History of Lanarkshire*,” in Chalmers’ Caledonia.

* See “M’Crie’s Life of Knox,—Edinburgh, 1831.”

† See “Preliminary Dissertation on the Literary History of Scotland and the Early Scottish Drama, prefixed to the Lives of the Scottish Poets, by David Irving, A. M.,—Edinburgh, 1804.”

OF GLASGOW.

Bull from Pope Nicholas V.,² erecting in Glasgow a *studium generale* in Theology, Canon and Civil Law, the Liberal Arts, and every other lawful faculty, with the power of granting degrees which should be valid throughout Christendom. In the edict,³ the situation of the city is described as being, by the salubrity of the climate and the abundance of all the necessaries of life, peculiarly adapted for such an establishment. The Constitution of the University was made the same as that of Bologna, and the members were endowed with all the liberties, immunities, and honours, enjoyed by the Masters, Doctors, and Students of that University. Bishop Turnbull, like all the other Bishops who founded Universities and Colleges in Scotland, reserved the dignity and power of Chancellor to himself, and, in this respect, departed from the model of the most eminent of the Continental Universities. He was invested with the same authority over the Doctors, Masters, and Scholars, as the Rectors have in the University of Bologna.

ESTABLISHMENT. By the exertions of the Bishop and his Chapter, a body of statutes was prepared, and an University opened in 1451. It consisted at this period of a Chancellor and Rector, of Masters and Doctors in the four Faculties, who had graduated at other Universities, and lastly, of incorporated Students in these Faculties, who might be promoted to academical degrees after following the course of study prescribed by the statutes. Andrew Stuart, brother to King James II., was incorporated in 1456, being then Sub-Dean of Glasgow.

UNIVERSITY

EXEMPTIONS. IN 1453, a Royal Charter was granted by James II.,⁴ exempting the members of the University from all taxes, watchings, wardings, and other public burdens, and certain local privileges of a similar nature were allowed by the Bishop⁵ of the diocese.

CONSTITUTION. THE Constitution of Bologna was imitated, as far as circumstances would permit, by the University of Glasgow. The Bishop⁶ was the Chancellor, and by his authority all academical honours were to be conferred. The supposts, a term which comprehended all the incorporated members of the University, Students, as well as Doctors and Masters, were distributed into four *Nations*, according to the place of their nativity. The whole realm of Scotland and the Isles was distinguished into four districts, under the names of Clydesdale, Teviotdale, Albany, and Rothsay. An annual meeting of the University, called the *Congregatio Universitatis*, was held in the Cathedral on the day next after St. Crispin's day, and being divided into the four Nations, each Nation, by itself, chose a Procurator, and the Intrants meeting by themselves, elected a Rector, and a *Deputatus* of each Nation, who were assistants and assessors to the Rector. The Rector, with the advice of the four *Deputati*, exercised supreme judicial and executive power over all the members of the University.

PROPERTY. THE University was entirely destitute of property, except an University purse, into which were put some small perquisites on conferring degrees, and the patronage of two or three small chap-

OF GLASGOW.

lainries, bequeathed by some of its first members. It continued, however, to discharge its important functions with great zeal and activity, and attracted a greater number of members than could well have been expected in that rude period of society. Within three or four years after its establishment, so many young men were matriculated in the Faculty of Arts, that it was thought expedient to provide a house in which they might reside, and to secure a regular set of teachers for their instruction. For this purpose, the Bishop and Chapter appear to have allowed them the use of a building near the Cathedral, and adjoining to the Chapter house of the Dominicans, in which the lectures in the Faculties of Theology and Canon Law were read; and the Chancellor and Rector appointed three Masters of Arts, and members of that Faculty, as Regents and Teachers. The house provided for the accommodation of the Students in Arts, was known by the name of the *Pædagogium*, or the College of Arts, and was probably a part of the property of the Bishop and Chapter. It was situated on the south side of the Rottenrow, and part of the original buildings still remain. The College of Arts was certainly the most useful branch of the University, as being intended for the instruction of youth, and it seems to have been considered so at the time, for it very soon came to be possessed of property. In 1458, it appears to have undertaken the building of a *Pædagogium*, at the expense of its common purse; but this design was set aside by the liberality of the first Lord Hamilton, who, in the year 1459-60, conveyed to the

UNIVERSITY

Principal and other Regents of the Faculty of Arts, for their use and accommodation, a tenement with its pertinents, in the High Street of Glasgow, to the north of the Blackfriars, together with four acres of land in the Dowhill, adjacent to the Molendinar Burn, a possession to which the designation of the Land of the Pedagogy was long afterwards applied. In the body of this Deed, the noble Donor required certain oaths or obligations to be taken by the Principal and Regents, at their first admission to the Regency of Lord Hamilton's College, (*in suâ prima institutione ad regimen COLLEGII MEI*;) and ordained the commemoration of himself, and of Lady Euphemia, his spouse, as *the Founders of the College*. This munificent gift soon received many additions, and, in 1466, an adjoining tenement was bequeathed by Mr. Thomas Arthurlie. These buildings were situated on the present site of the University, but what their exterior appearance may have been is entirely unknown.* The Faculties of Theology and Civil and Canon Law, in the University, had not property like the Faculty of Arts, but the Regents were in possession of rich livings through all parts of the nation,—abbacies, priories, prebends, rectories, and vicarages.

PREVIOUS to the Reformation, it is INSTRUCTION. probable there was no regular course of instruction, except in the Faculty of Arts. This Faculty assumed a regular form under its proper Dean, and had its peculiar statutes. In this state the University continued for about one hundred years.

* See "Account of College Buildings," page lxxxv.

OF GLASGOW.

STATE AFTER THE REFORMATION. THE Reformation in religion, in 1560, which gave a death-blow to the papal influence, and purified and multiplied the means of education, produced great disorder in the University, its members being of the Catholic persuasion, and its chief support being derived from the Church. The Chancellor, James Beaton, fled to France, and carried with him the plate of the Cathedral, with the Bulls, Charter, and Rights both of the See and of the University. The Pædagogium, or College of Arts, however, though not the most dignified, yet the most useful part of the University, although it suffered, survived the storm, but in so shattered a condition, that in a charter of Queen Mary, it is said “that it appearit rather to be the decay of ane University, nor ony ways to be reckonit ane established foundation.” This famous and unfortunate queen, was the first who, after the Reformation, took any interest in the University; and she, by the charter just alluded to, and to which her privy seal is appended, dated the 13th of July, 1560, founded five Bursaries for poor youths, and granted to the Masters of the University, for their sustentation, the manse and church of the Friars Predicators, thirteen acres of ground adjoining, and several other rents and annuities which had belonged to the Friars. The next benefaction was made by the Magistrates and Council of the town, who, sensible of the loss the community had sustained from the decay of the University, and desirous to assist in its restoration “by the exhortation, counsel, and aid of the most respectable Andrew Hay, Rector of the Church

UNIVERSITY

of Renfrew, Vice-Superintendent of the West, and Rector for the time of the University of Glasgow," in the year 1572, conveyed to the College certain church property which had been granted to them by the Queen, but, at the same time, made a special foundation. This charter was confirmed by Act of Parliament, and it affords a very humbling view of the state of the University at this time, for from it, it appears that the whole of the Members, Regents, and Students residing within it, amounted only to fifteen persons. Even this small number, however, and notwithstanding the increased donations, it was afterwards found necessary to diminish; indeed, it appears from the rental, that at the time all the sum which it was found possible to make effectual, was only £300 Scots, yearly.

REGIA ERECTIO. IN the year 1577, James VI. in his minority, by the advice of the Regent Morton, new modelled the Constitution, and made a very considerable addition to the revenue by a grant of the rectory and vicarage of the parish of Govan. The charter then granted is commonly called *nova erectio*,⁷ and its essential articles forms the basis of the present Constitution—the Magna Charta of the College. The officers appointed by it are twelve; a Principal, three permanent Regents or Professors, four Bursars, a house Steward, and other servants. The Principal was to be nominated by the Crown; the Regents to be elected by the Rector, Dean of Faculty, and the Principal. The College accounts were to be inspected by the Rector, the Dean of Faculty, and the Minister of Glasgow, and the

OF GLASGOW.

same officers were authorised to direct the application of the surplus revenue for the benefit of the College. The Regents were not, as was the custom of other Scottish Universities, to carry on their Students through the three years' course, but were each appointed to a particular department of learning, so that the Student had a new Regent every year.*

IN 1581, Archbishop Boyd
ADDITIONAL PROFESSORS. gave a right to the customs of the city, by which additional donation a fourth Regent was supported, who was Professor of Greek. About the same time a new body of statutes, conformable to the *Nova Erectio*, was framed, which regulate both the University and College. A Commission of Visitation, appointed by the General Assembly of the Church of Scotland, in 1639, and renewed in subsequent years, recognised the existence of a Master or Professor *humaniorum literarum*, commonly called the Professor of Humanity, and instituted two Professors of Theology besides the Principal. A Professor of Medicine was also appointed at this time.

FROM the period of its
STATE AT THE RESTORATION. erection in the reign of James VI., the University made remarkable progress, and continued to prosper till the æra of the Restoration, at which time it had, besides a Principal, eight Professors, a Librarian, with a tolerable Library, the number of its Bursars increased, and a great addition of Students of all ranks. The buildings, too, which had become ruinous,

* See Copy of the "*Regia Erectio*," in the Appendix, No. 7.

UNIVERSITY

were begun to be rebuilt in a more enlarged and elegant manner than they had formerly been. The re-establishment of Episcopal government after the Restoration of Charles II., however, gave a severe check to the prosperity of the University, by depriving it at once of the best part of its revenue—the Bishopric of Galloway. Before arrangements could be made suited to this impoverished state, a large debt was contracted, and it was found necessary to reduce three out of the eight professorships; while the emoluments of those which remained were very much diminished. Notwithstanding a report made in favour of the University, by a visitation appointed by Parliament in 1664, it was allowed to remain in the distressed state we have just described till after the Revolution. It indeed, during this time, received considerable donations and mortifications, but these were all appropriated by the donors, either to the carrying on of the buildings, or to the foundation of Bursars.

IN the year 1693, each
PROGRESS OF THE UNIVERSITY. of the Scottish Universities obtained a gift of £300 a-year, out of the Bishop rents in Scotland. In consequence of this and other gifts, the University now began to revive from the long state of depression in which she had remained; and the exertions which now began to be made were greatly encouraged by the increased number of Students. In 1702, the Students of Theology, Greck, and Philosophy, amounted to 402. During the last hundred years, liberal donations have been obtained from the Crown and from private individuals, and numerous professorships have been founded. By

University of Glasgow

FOUNDED

CHANCELLOR,

MCCCL.

Montrose

VICE CHANCELLOR & PRINCIPAL,

D. Macfarlane

LORDS RECTORS,

Since 1820.

A. Jeffrey

Mackintosh

Wroughton

T. Campbell

Lansdowne

H. Cockburn

Stewart

Robert Peel

VICE RECTOR,

William Fleming

DEAN OF FACULTIES,

Richard Hamilton

OF GLASGOW.

the fostering care of the Principal and Professors of the College, and their faithful and enlightened management of the funds, the University has been raised to prosperous circumstances; and as a Seminary of instruction, it is not surpassed by any University in Europe.

ROYAL VISITATIONS. ROYAL Visitations of the University were made in the years 1642, 1664, 1680, 1690, 1717, 1718, and 1727, and the members of these introduced numerous regulations which it is impossible to detail in this brief notice. The visitation, in 1727, defined and fixed the powers of the Faculty meeting,* and these, after being the subject of discussion in the Court of Session in the years 1771 and 1772, were confirmed by the decision of the Lords of Council and Session. In 1826, a visitation of the Scottish Universities was ordered by the Crown, and a voluminous report by the Commissioners was issued in 1831. Another Royal Commission of Inquiry into the state of the Universities of Scotland, was appointed in 1835, and is understood to be proceeding with its inquiries.

PRESENT STATE OF THE UNIVERSITY.

UNIVERSITY. THE Academic body of the University of Glasgow at present consists of a Lord Chancellor, a Lord Rector, a Dean, a Principal, nineteen Professors, and two Lecturers.

* See "Meeting of Faculty," page 30.

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LORD CHANCELLOR. THE officer of highest dignity in the University is the Lord Chancellor.⁸

He is elected by the *Senatus Academicus* for life, as has been the invariable practice ever since the year 1692, when John, Lord Carmichael, afterwards Earl of Hyndford, was chosen. The Chancellor is the head of the University; and by himself, or his deputy, the Vice-Chancellor, (generally the Principal,) has the sole privilege of conferring academical degrees upon persons found qualified by the Senate. He has, however, no connexion with the management of College affairs, and in the *REGIA ERECTIO* is not named a visitor, as the Rector and Dean are. There is only one particular meeting for the election of the Principal, in which he is called to preside. The Archbishop of Glasgow was in former times Lord Chancellor of the University, but for a long period the office has been conferred by the Senate on men of rank and fortune, as a mark of respect. His Grace, James, Duke of Montrose, is the present Lord Chancellor.

LORD RECTOR. THE officer next in dignity to the Chancellor, is the Lord Rector, who is the Guardian of the statutes, privileges, and discipline of the University.⁹ (See annexed Table.)

DEAN OF FACULTIES. THE Dean of Faculties is annually elected by the Senate on the first of May, and the same person generally continues in office two years.¹⁰

The Dean is considered not as the head of one particular Faculty, but in the light of an University Officer, as the Lord Rector is. The duties of the office, as originally constituted, were to give directions with regard to the course of study, and to judge, together with the Rector, Principal, and Professors, of the qualifications of applicants for Degrees. Mr. Archibald Campbell of Blytheswood, at present holds the office of Dean.

PRINCIPAL. THE foundation of the office of Principal, is almost coeval with that of the University, and was confirmed by James VI. in 1577. The appointment is vested in the Crown.¹¹

OF GLASGOW.

The Principal, who must be a Minister of the Church of Scotland, has the ordinary superintendence of the department of all members of the University, and is *primarius* Professor of Divinity. No Principal has, however, taught Divinity since the beginning of the eighteenth century, except on the occasion of incapacity on the part of the ordinary Professor of Divinity. The Very Rev. Duncan Macfarlan, D.D., is the present Principal.*

THE PROFESSORS may be distributed according to the departments of knowledge to which they are respectively assigned, into four Faculties,—those of Arts, Theology, Law, and Medicine.¹²

The Faculty of Arts comprehends the Professors of Latin or Humanity, Greek, Logic, Ethics, and Natural Philosophy. They preside over what are called the *Gowned Classes*; and a regular attendance upon their instructions, during five separate years, constitutes what is termed the *curriculum*, or complete academical course enjoined by the ancient usage of the University. To the same Faculty may also be referred the Professors of Mathematics, Astronomy, and Natural History, whose lectures, however, do not enter into the *curriculum*, and whose pupils do not necessarily wear the academic robe.

The Faculty of Theology includes, besides the Principal, who, in right of his office, is first Professor of Divinity, three other Professorships—those of Divinity, Church History, and Oriental Languages.

The Faculty of Law consists of a single Professorship, that of Civil Law.

The Faculty of Medicine comprehends the Professorships of Anatomy, Medicine, Surgery, Midwifery, Chemistry, Botany, and *Materia Medica*; besides Lectureships on the Institutes of Medicine, and Diseases of the Eye.

The Professors of Greek, Logic, Ethics, and Natural Philosophy, whose chairs were the earliest endowed in the University, are denominated Regents, and enjoy, in right of their regency, certain trifling privileges beyond their brother Professors.

The *Regius* Professors (so called in contra-distinction to the rest,) are those whose chairs have been recently founded and endowed by the Crown, viz.:—Natural History, Surgery, Midwifery, Chemistry,

* Principal Macfarlan is also Minister of the High Church and North Parish of Glasgow, originally the only parish in the City.

OF GLASGOW.

The Principal, who must be a Minister of the Church of Scotland, has the ordinary superintendence of the department of all members of the University, and is *primarius* Professor of Divinity. No Principal has, however, taught Divinity since the beginning of the eighteenth century, except on the occasion of incapacity on the part of the ordinary Professor of Divinity. The Very Rev. Duncan Macfarlan, D.D., is the present Principal.*

THE PROFESSORS may be distributed according to the departments of knowledge to which they are respectively assigned, into four Faculties,—those of Arts, Theology, Law, and Medicine.¹²

The Faculty of Arts comprehends the Professors of Latin or Humanity, Greek, Logic, Ethics, and Natural Philosophy. They preside over what are called the *Gowned Classes*; and a regular attendance upon their instructions, during five separate years, constitutes what is termed the *curriculum*, or complete academical course enjoined by the ancient usage of the University. To the same Faculty may also be referred the Professors of Mathematics, Astronomy, and Natural History, whose lectures, however, do not enter into the *curriculum*, and whose pupils do not necessarily wear the academic robe.

The Faculty of Theology includes, besides the Principal, who, in right of his office, is first Professor of Divinity, three other Professorships—those of Divinity, Church History, and Oriental Languages.

The Faculty of Law consists of a single Professorship, that of Civil Law.

The Faculty of Medicine comprehends the Professorships of Anatomy, Medicine, Surgery, Midwifery, Chemistry, Botany, and *Materia Medica*; besides Lectureships on the Institutes of Medicine, and Diseases of the Eye.

The Professors of Greek, Logic, Ethics, and Natural Philosophy, whose chairs were the earliest endowed in the University, are denominated Regents, and enjoy, in right of their regency, certain trifling privileges beyond their brother Professors.

The Regius Professors (so called in contra-distinction to the rest,) are those whose chairs have been recently founded and endowed by the Crown, viz.:—Natural History, Surgery, Midwifery, Chemistry,

* Principal Macfarlan is also Minister of the High Church and North Parish of Glasgow, originally the only parish in the City.

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Botany, and Materia Medica. They are members of the Senate only, not of the Faculty of the College.

In the Commissions of all the Regius Professors, except that of Botany, three restrictions have been inserted; 1.—The Professors are to have no management or participation of the funds or patrimonial rights of the Corporation of the College; 2.—They are to have no vote in the election of a Professor; and 3.—They are to take no part in the examination of candidates for medical degrees, nor receive any part of the fees paid for them. The Faculty of the College has, however, invited the Regius Professors to examine candidates for medical degrees.

The salaries of the Professors are very moderate. The Regius Professors have each a small endowment from the Crown, and the Principal and Faculty Professors have an annual allowance, partly from the funds belonging to the College, and partly from Royal Grants. Both classes of Professors have in addition the fees of their Students—an arrangement which, it is believed, has greatly promoted the zeal and the diligence of the Professors.

MEETING OF SENATE. THE University is governed by the Senate, which consists of the Rector, the Dean, and all the Professors, whether belonging to the College or not.

Meetings of this body are held for the election and admission of the Chancellor and Dean of Faculty; for the admission of the Vice-Chancellor and Vice-Rector; for electing a Representative to the General Assembly; for regulating and conferring Degrees; for the management of the Libraries; and for all other business belonging to the University. The Rector or Vice-Rector presides in this meeting, except when affairs are managed for which the Dean is competent.

MEETING OF FACULTY. THE meeting of the Faculty, or College meeting, consists of the Principal and the Professors who originally belonged to, or have since been admitted into its body, viz.,—

The Professors of Divinity, Church History, Oriental Languages, Natural Philosophy, Moral Philosophy, Mathematics, Logic, Greek, Humanity, Civil Law, Medicine, Anatomy, and of Practical Astronomy. The Principal presides in this meeting, and has a *casting* but *not a deliberative* vote.

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The members of Faculty have the administration of the whole revenue and property of the College, with the exception of a few bequests, in which the Rector and other officers of the University are specially named. They have likewise the right of exercising the patronage of eight Professorships vested in the College. They present a minister to the parish of Govan, and have the gift of various Bursaries. In the exercise, however, of one of their privileges, viz., the election of Professors, the Rector and Dean of Faculty have a vote.

COMITIA. The general Congregation of the University, or Comitia, consists of the Rector, the Dean, the Principal, the Professors, and the matriculated Students of the University.

In the Comitia, the Rector is elected and admitted to his office; public disputations are heard; inaugural discourses are delivered; the laws of the University are promulgated, and prizes for merit distributed annually.

JURISDICTIO ORDINARIA. THIS meeting consists of a limited number of the members of the College, the Principal and the five Professors of the Gown Classes, viz., the Professors of Humanity, Greek, Logic, and Moral and Natural Philosophy.

The ordinary academical discipline is conducted by this body, which meets with the Students on the Saturdays, in the Common Hall, and takes cognizance of all petty breaches of discipline among the Students of the Gown Classes.

STUDENTS. THE Students are, to a certain extent, Members of the University.

They are entitled, after being duly matriculated, to the privilege of admission to the University Library and Hunterian Museum, as well as of voting for the Lord Rector. They may be distinguished into Students in Arts, Theology, Law, and Medicine, according to their standing, and the nature of their principal studies; they are likewise, for academical purposes, divided into *Togati* and *Non-Togati*.

As instruction in the Liberal Arts is deemed a preliminary step to professional education, the Students in the Faculty of Arts, and especially those of the five gowned classes, or *togati*, (so called from the scarlet cloak, which they only wear,) are generally of less advanced

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years, and are subjected to a stricter discipline, and more vigilant superintendence than the rest. Their attendance at the hours of lecture and examination is compulsory; their attention is kept alive by frequent examinations, and by themes and exercises prescribed by their Professors; and their industry and ambition are stimulated by prizes, bestowed at the end of the Session, generally by the votes of their class-fellows on the most meritorious. The system of class-prizes has also been extended to several of the other classes, such as the Mathematics, Law, Divinity, and Hebrew, where examinations and other exercises have been introduced from experience of their good effects in the gowned classes.

Every gowned Student must of necessity belong to some one or other of the five classes of which the curriculum consists. He is not allowed to rank with a view to graduation in more than one of these classes during the same Session; but he may, notwithstanding, where the hours of lecture admit of it, attend any other lectures that he pleases, besides those of his proper Professor for the year.

A distinction is made in the gowned classes, between *public* and *private*, Students. The former composing in each class a large proportion of the whole, are required to wear the academical dress—to be regular in their attendance—to be examined, and to read exercises on the subject treated of in the lectures, at a separate hour; and they only are allowed to reckon their lessons of study as a qualification for proceeding to their degrees. Private Students are merely hearers of the lectures; their attendance is voluntary, and their studies and progress are left, in a great measure, to their own taste and discretion. The *gowned* are all *public* Students in the classes under which they respectively rank; in others they may be merely private.

All the other Students of the University may be classed under the general name of *Non-Togati* or ungowned; a large, mixed, and somewhat fluctuating body, whose numbers it is not easy to ascertain. Under this description are comprehended all those who, having finished their course of instruction in Arts, are prosecuting their studies in the other Faculties, with a more immediate view to their intended professions; and it comprises also many persons of maturer age, who are resident in the city or its vicinity; and who, though engaged in other avocations, are still disposed to cultivate the literary pursuits of their earlier years, or to extend their acquaintance with some favourite branches of learning or science, by attending the lectures given at the University.



W. & A. 1847

THE CHAIR OF GLASGOW COLLEGE

THE CHAIR OF GLASGOW COLLEGE

OF GLASGOW.

FACULTY OF ARTS.

HUMANITY. THE original foundation of the Professorship of Humanity is not extant, but it appears from the records of the College that it must have been instituted previous to the year 1637. The Professor is elected by the Rector, the Dean, the Principal, and the Professors of the College. Mr. William Ramsay is the present Professor.

The objects of study in the Humanity Class, (so denominated from the practice of the French and Italian Universities,) are the language, literature, history, and antiquities of ancient Rome. The Students attend the Professor in two divisions, and the different courses are so arranged, that all who are enrolled in the Junior Class for one year, and the Senior Class for two years, have an opportunity of becoming familiarly acquainted with the most interesting works of the best Latin writers, and of acquiring a systematic knowledge of the political and literary history, the religious, legal, military, and domestic usages of the Romans. The business of the Junior division is conducted by examination alone: a portion of Horace, Virgil, or Ovid, and of Sallust or Cicero, is each day given out, which the Students are called upon to translate, and are then questioned with the most minute accuracy on the structure of the sentences, and on the historical, geographical, and antiquarian allusions; they are, moreover, carefully disciplined in grammar and prosody, and are taught to compare the etymological formation of the

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language with that of their own and other modern tongues. Weekly exercises are prescribed in Latin and English composition, prose and verse; these are returned every Saturday, the errors in each are marked, the best are commented upon, and occasionally read aloud by the Professor. In addition to the regular work of the Class, which all are required to perform, those who find themselves able to do more are invited to prepare, as private studies, a certain portion of some classical writer which is pointed out for this purpose, and the individuals who undertake this task are examined in the presence of their fellow-students.

In the Senior division the same system is pursued for one hour each day,—the books read, and the exercises prescribed being more difficult, and the questions proposed, of a less elementary description. In addition, the Professor devotes one hour, five times a-week, to prelections on some of the more obscure authors, and lectures on the history of the language—the rise and progress of Roman literature—and on intricate questions connected with philological, historical, and antiquarian investigations. To these lectures and prelections private Students are admitted. During the month of April, the Students are publicly examined on the subjects of the lectures and prelections delivered during the session, the examination being conducted partly *viva voce*, and partly by printed papers of questions, which are answered in writing within a limited time.

Prizes are awarded, in some cases by the votes of the Students, and in some cases by the Professor, for distinguished merit—in the daily examinations—in the exercises

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prescribed during the session—in exercises written during the long vacation—and in answering the questions proposed on the subjects of the lectures and prelections.

The Junior Class meets six days in the week, from half-past seven to half-past eight, and from eleven to twelve, A. M. The text books used are—Horace, Virgil, selections from Tibullus, Propertius, and Ovid; selections from the works of Cicero, Sallust, Adam's Roman Antiquities, and Ramsay's Latin Prosody.

The Senior Class meets six days in the week, from half-past eight to half-past nine, A. M., for examination; and from one to two, P. M., to hear the lectures of the Professor. The subjects in verse are—a Play of Plautus, select Satires of Horace, Persius, and Juvenal, the Georgics of Virgil, and extracts from Lucretius, Catullus, and Martial: in prose—a book of Livy, a portion of the Orations and Epistles of Cicero, and a book of Tacitus.

THE Professorship of Greek was founded by GREEK. the College in 1581. The Professor is chosen by the Rector, the Dean, the Principal, and the Professors of the College. Sir Daniel Keyte Sandford is the present Professor.

The Students attend the Professor of Greek in three divisions. On account of the small progress in that language which many, even of mature years, have made before entering College, the elements of Greek grammar necessarily form one of the subjects of the Junior Class. These, however, are treated in such a manner as to combine the explanation of principles with the statement of facts, so that advanced scholars may derive benefit from

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the Professor's instructions. The preliminary canons of Greek composition, and easy specimens of the Attic, Hellenic, and other dialects, are likewise studied in this division.

The Students of the second Class, after being carefully exercised and examined in Attic Greek, are successively occupied with Epic, Ionic, Doric, and Hellenic works, in chronological order, with constant reference to the Athenian standard of forms and syntax, as a central point.

In the Senior division, the same system is pursued on a more extended scale. To the Students of this Class the Professor likewise lectures for one hour, five times in the week, on Greek poetry and criticism, including in his course a series of prelections on Homer, the Attic drama, and the critical treatises of Aristotle and Longinus. He also gives a course of lectures on the rise and progress of the Greek tongue, and its affinities with the other Indo-European languages, so timed that every Student of the University may have an opportunity of hearing them once during his attendance on College. To the lectures and prelections in this Class private Students are admitted.

In all the divisions of the Class, portions of the Greek Testament are read and explained critically. Weekly exercises are prescribed during the session, besides occasional exercises to be performed in vacation: and the compositions of the Senior Students, in Greek verse and prose, are publicly criticised by the Professor.

Prizes are awarded, partly by the votes of the Class, and partly by the Professor, for distinguished merit in the

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daily examinations and prescribed exercises ; and for progress in private studies during the vacation.

The Junior Class meets six days in the week, from ten to eleven, A. M. The text books are—Moor's Greek Grammar by Tate, Sandford's Extracts, Part I., and Sandford's Introduction to the writing of Greek, Parts I. and II.

The Second Class meets six days in the week, from twelve to one, P. M. The text books are—Sandford's Extracts, Part II., Introduction to the writing of Greek, Parts III. and IV., Sandford's Homeric and Attic Exercises, and the Greek Testament.

The Senior Class meets six days in the week, from half-past seven to half-past eight, A. M., for examination ; and from two to three, P. M., to hear the lecture of the Professor. The subjects in verse are—a book of Homer, a Greek Tragedy or Comedy, and extracts from Pindar (occasionally :) in prose,—a book of Herodotus, a portion of Thucydides, the Poetics of Aristotle, or the Treatise of Longinus, and a portion of the Greek Testament.

LOGIC. THE Professorship of Logic is one of those founded by the charter of *Nova Erectio*, in 1577. The electors are the Rector, the Dean, the Principal, and the Professors of the College. The Rev. Robert Buchanan, A. M., is the present Professor.

In the teaching of this Chair, the arts of Logic and Rhetoric are combined. The division of the course is as follows,—the first, or introductory division, embraces “an analysis and classification of the intellectual or reasoning powers ;” the second, “Logic Proper, or the art of reason-

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ing strictly so called; comprehending, as its subdivisions, an exposition of the characteristic and more useful parts of the Aristotelian Logic—the Logic of Induction—and the doctrine of Evidence (more particularly moral evidence, with which inductive reasoning is concerned;)” and the third, “Rhetoric, including, as parts of it, the philosophy of Taste, and the art of Criticism.”

The Class meets two hours a-day, during five days of the week, and one hour on Saturdays. The morning hour, from half-past eight to half-past nine, is employed in giving lectures. At this hour both the public and private Students in Logic attend. The second hour, from eleven to twelve, A.M., is employed in examining the Students of the public Class on the subjects treated of in the lectures, and in hearing read, or reporting on, the exercises in exemplification of the various forms of the Theme, (logical and rhetorical) which are prescribed throughout the session.

THE Professorship of Moral Philosophy was founded by the charter of *Nova Erectio*, in 1577. The electors are the Rector, the Dean, the Principal, and the Professors of the College. The Rev. James Mylne is the present Professor.

By the constitution of the University, the subjects allotted to this professorship are, Moral Philosophy and Political Philosophy. The lectures on the first of these subjects are divided into two parts,—first, analytical investigations into the nature and laws of the human powers of thought and volition—into those states of mind which are the immediate springs of human action, instinct, habit,

affection, passion, &c.—into conscience, or the moral faculty—and into the nature of virtue, and the ground of the approbation bestowed upon it. The second part consists of an arrangement and classification of human duties under the three branches of those that respect Deity, those that respect our fellow-creatures, and the personal virtues—comprehending under the first of these branches, what belongs to Natural Theology, or the evidence which reason furnishes for the existence, the perfections, and government of the Supreme Being, and for the doctrine of a future state of retribution. As the important topics of Moral Philosophy supply sufficient matter for discussion during the whole session, at the hour of lecture, from half-past seven to half-past eight in the morning, it has been found necessary to take up the subject of Political Philosophy at a separate hour, namely, from three to four, P. M., on Tuesdays and Thursdays, when the principles and some of the leading doctrines of Political Economy are explained.

At the hour from eleven to twelve, on five days in the week, and at the morning hour on Saturdays, the Students are examined on the lectures. Every Student is required to prepare at least one essay or exercise every week. Some of the exercises relate to points of peculiar difficulty or interest, which have occurred in the lectures. The Students are likewise required to give an abstract of the lectures of the preceding week, or of those which have been given on a particular topic in the course. Some of the Students are called upon to read their essays in the Class, and others are required to commit them to the

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private examination of the Professor, who, in both cases, makes remarks on their merits or defects.

In addition to the prescribed exercises, the Students are encouraged to prepare others on subjects chosen by themselves. These voluntary exercises are privately perused by the Professor, who afterwards reads them in the Class, either wholly or partly, with such comments as they suggest.

It has long been the practice to require the Students to read in the Class portions of some of the metaphysical or ethical writings of the ancient philosophers; and Professor Mylne has added the reading of the more interesting parts of Bacon's *Novum Organum*, particularly the first book. This practice is conceived to combine the advantage of keeping up acquaintance with classical literature, and at the same time affording an opportunity of comparing the ancient doctrines with the modern and improved methods of conducting philosophical researches. In this way one hour in the week is regularly employed.

A number of Prizes are annually given in the Ethic Class. Some of these are awarded for essays on subjects prescribed by the Professor, who either by himself, or with the assistance of his colleagues, judges of their merits. More generally, Prizes are given for excellence displayed during the session, either on examination, or in writing exercises, whether prescribed or voluntary. These Prizes are adjudged by the vote of the Students, in presence of the Professor.

MATHEMATICS. THE Professorship of Mathematics, long suppressed for want of funds, was revived by an Act of Faculty in 1691. The electors are, the

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Rector, the Dean, the Principal, and the Professors of the College. Dr. James Thomson is the present Professor.

There are two Mathematical Classes—the Junior and the Senior—and occasionally a Third.

The Junior course comprehends the first six books of Euclid, Plane Trigonometry, and the elements of Algebra, including the resolution of simple and quadratic Equations.

The Senior course embraces the higher parts of Algebra, including the theory and resolution of Equations of the higher orders, the elements of Analytic Geometry, Conic Sections, the Differential Calculus, and the elements of the Integral Calculus.

The course in the Third Class comprehends Analytic Geometry, the more advanced parts of the Integral Calculus, the Calculus of Differences, and the Calculus of Variations.

In all the Classes there are daily examinations; and written exercises are required from the Students, on the various subjects to which their attention is directed in their respective Classes. There are also monthly voluntary examinations on prescribed subjects of considerable difficulty, which afford to the diligent and enterprising Students, much practice in the application of the course, and ample means of gaining honourable eminence among their class-fellows.

Prizes are awarded to the most distinguished Students, by the votes of their class-fellows, for ability, diligence, and proficiency, manifested during the session, in the daily and voluntary examinations, and in the performance

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of exercises. One Prize also, and sometimes two, are given, for excelling at monthly examinations conducted in writing, in which the principles established in the Class are applied to investigations of a trying kind, previously unknown to the Students. Prizes are likewise offered for the performance of written exercises executed during the summer vacation.

The Senior Class meets at ten o'clock, A. M., the Junior at twelve, and the Third, or highest, at two, P. M.

The text books used in the Junior Class are—Thomson's Euclid, and a syllabus of Algebra, for the use of the Class. Those employed in the Second and Third Classes, are Thomson's Plane and Spherical Trigonometry, and Thomson's Differential and Integral Calculus. The subjects not contained in these works are taught orally.

NATURAL PHILOSOPHY. THE Professorship of Natural

Philosophy was founded by the charter of *Nova Erectio*, in 1577, and the Professor was confined to the department of Natural Philosophy, in 1727. The electors are, the Rector, the Dean, the Principal, and the Professors of the College. Dr. William Meikleham is the present Professor.

The subjects discussed in the Natural Philosophy Class belong almost exclusively to the mechanical department of physical science. The most prominent of them are—first, pure Mathematics, subdivided into Statics, which investigates the laws of pressing forces; and Dynamics, which considers forces by which motion is generated; second, practical Mechanics, in which is considered the application of mechanical forces to the pressure or motion

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of the solids distributed around us, at or near the earth's surface; third, Hydrostatics, or the science of mechanical force applied to fluids like water; fourth, Pneumatics, or that branch of science which treats of the mechanical affections of the atmosphere, and of fluids like common air; fifth, Optics, or the science of light and vision; and sixth, physical Astronomy, or that branch of natural science which treats of universal attraction, and considers the laws by which the bodies of this universe, and more particularly those composing the solar system, are held together.

Besides the topics embraced by these branches, there is introduced into the lectures a general view of the affections of Heat, Electricity, and Magnetism, their connections with one another, and their relations to the other departments of Natural Philosophy.

The lectures are given in two divisions—the one called the Mathematical course, the other the Experimental. The Mathematical course is devoted in a great measure to the Statical and Dynamical subdivisions of pure Mechanics, and some of their applications not only to subjects of a practical nature, but also to physical Astronomy, and to the science of Vision. In the Experimental course, besides experimental illustrations of mechanical science chiefly from practical subjects, is contained an account of those matters which are more particularly experimental, such as the doctrines relating to Heat, many of those relating to Light, Magnetism, Electricity, and their multiplied connections with one another.

In the Mathematical course three lectures are given each week, one every Monday, Wednesday, and Friday,

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at half an hour after eight in the morning. In the Experimental course four lectures are given in the week, two every Tuesday and two every Thursday, at half an hour after eight in the morning, and at eight o'clock in the evening. Every Monday, Wednesday, and Friday, at eleven o'clock, and every Saturday morning at half after eight, the Students of the public Class are examined on the subjects of the lectures, and have exercises prescribed to them.

The lectures are illustrated by an extensive and valuable collection of apparatus.

Prizes are given for general ability and eminence in writing out exercises. These Prizes are determined by the Students themselves.

PRACTICAL ASTRONOMY. THE Professorship of Practical Astronomy was founded by George II., in 1760, and is in the gift of the Crown. Dr. Alexander Wilson, an eminent type founder, was the first Professor and Observer. He was succeeded, in 1784, by his son, Dr. Patrick Wilson, who left a donation for making additions to the valuable astronomical instruments bequeathed to the College by Mr. Macfarlane of Jamaica, on condition of their building an Observatory, and naming an Observer. Dr. Meikleham, now Professor of Natural Philosophy, taught the Class from 1799 to 1803. He was succeeded by the Rev. Dr. Couper, who died in 1836, when the present incumbent, Dr. Nichol, was appointed to the Chair.

In the present teaching of this Chair two distinct courses of lectures are given—the one popular; the other strictly

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practical—the object of the arrangement being to suit the two classes of persons, who may be supposed desirous to become acquainted with Astronomical science. To such as merely wish to comprehend the general structure of the heavens, the Professor has opened a series of lectures as free as possible of Mathematical language, which are delivered on two days in the week. With the assistance of appropriate diagrams, and actual telescopic observations, these lectures give a satisfactory view of the present state of Astronomy, and make the Student acquainted with its most interesting theories and speculations. They are addressed more especially to a popular Class, but they may still be heard with advantage by the scientific Student. They are, indeed, a mere adjunct of the professional or scientific course.

The Scientific Class, which meets four days in the week, at one o'clock in the afternoon, is intended for Students who have made considerable progress in Mathematics, and who wish to make Astronomy available in a professional point of view. In this Class, the whole field of Practical Astronomy is gone over during the session; but a greater prominence is given to such departments as bear more immediately on the business of the engineer and the navigator. The great and increasing attention now paid throughout Europe to the improvement of the means of internal intercourse, demands a supply of young men, trained in the theory of engineering, and practically conversant with the processes of surveying in all its departments; but as this demand became urgent only in recent years, our Institutions have not hitherto fully sup-

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plied the means of communicating the necessary instruction. The Class here referred to is the only one of the kind in Scotland:—it may be termed a school of engineers. The Students are exercised in the different Astronomical calculations, and made acquainted with the construction and use of the tables founded upon them. The theory and adjustment of the various instruments are all minutely described. But perhaps the most important and valuable feature of the Class is this,—the Student has ready access to the Observatory, and is obliged to perform numerous computations from actual observations.

The Observatory, which is situated in the high garden of the College, contains numerous instruments well fitted for the above purposes. The largest telescope is a Herschelian Reflector. It is twenty feet in length, and exhibits, with singular minuteness, the most interesting phenomena of the heavens;—but it is in value inferior to one on the Newtonian principle, made by the late Sir William Herschell, and presented by him to the Observatory. This instrument is ten feet in length, and the diameter of the larger speculum is ten inches. There are three Gregorian Reflectors, by Short. The only refracting telescope of considerable power is one of three inches' aperture, by Dollond, which is well adapted for micrometrical measurements, being mounted on a universal equatorial stand: it has a fine micrometer eyepiece. The transit room is in the west wing of the Observatory. It contains two transit instruments on massive stone pillars. One of these, recently procured, has an aperture of three inches, and a focal length of

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forty-five inches. The number of vertical wires in the focus is seven, and the equatorial interval about eighteen seconds. There are two clocks, one with a gridiron pendulum, and another of admirable performance, with a mercurial one. A mural quadrant of forty-three inches' radius, by Bird, was formerly fixed in the east wing of the Observatory, but it has been taken down and laid aside. There are besides two altitude and azimuth circles, one of which, sixteen inches' diameter, by Cary, is very valuable; several sextants; one of Troughton's ten inch reflecting circles; and a considerable variety of smaller instruments, applicable to the usual geodesical operations.

Proposals have lately been made to erect another Observatory in a more convenient site, and more splendidly appointed, in connection with the College. The public of Glasgow propose to supply the structure, and the College to furnish it with instruments suitable to the present advanced state of Astronomy.* The College is enabled to undertake this expense, as the sum of money bequeathed expressly for the purpose of purchasing Astronomical instruments, by Dr. Patrick Wilson, has now accumulated to a considerable fund.

The works recommended by the Professor to Students on entering the Scientific Class, are—Baily's Tables and Formulæ, and the Nautical Almanac of the season.

* We understand it to be the intention of the College, to place in this Observatory a great Transit Circle of Munich manufacture, and one of the best Achromatic Equatorials that can be procured. The only hindrance to the completion of this important Institution, is a deficiency of the funds necessary to provide the requisite buildings.

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NATURAL HISTORY. THE Professorship of Natural History was founded by George III., in 1807. The Professor is appointed by the King. Dr. William Couper is the Present Professor.

The course of lectures on Natural History, embraces Mineralogy, Geology, and Zoology. The Class meets on Monday, Wednesday, and Friday, from eleven to twelve o'clock, forenoon. The Students are examined every week, and Prizes are awarded for general eminence as well as for the best essays on some prescribed subjects connected with the course.

Students of Natural History have free access to the Hunterian Museum, for the purpose of familiarising themselves with the specimens of that splendid collection; and while the lectures on Geology are in progress, they are invited to accompany the Professor in excursions calculated to give them some degree of practical knowledge, so necessary in that department of the science.

The books recommended by the Professor to Students on entering his Class, are—Jamieson and Phillips on Mineralogy; Lyell, De La Beche, and Buckland, on Geology; and Cuvier, Stark, and MacMutrie, on Zoology.

FACULTY OF THEOLOGY.

DIVINITY. THE Professorship of Divinity was founded in 1630, and the foundation ratified in Parliament. The electors are, the Rector, the Dean, the Principal, and the Professors of the College. The Rev. Dr. Stevenson Macgill is the present Professor.

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The Students of Divinity in the Universities of Scotland generally attend the Theological Class during four sessions. The present Professor of Divinity divides his Students into two classes,—a Junior and a Senior. The Junior division consists of Students of the first year; and the Senior division consists of Students of the second, third, and fourth years.

The lectures delivered to the Students of the first year, comprise a complete view of the evidences of the Mosaic and Christian dispensations, and a consideration of the objections made to their divine authority. The lectures are given five days in the week, at ten o'clock, forenoon. The Students are frequently examined on the subjects of the lectures, and exercises are proposed in connection with the business of the Class.

The lectures delivered to the Students of the Senior Class, embrace a great variety of subjects. In the course of them the Professor states the several duties of a Student of Theology—his dangers and temptations—and those dispositions with which he should enter on the study of divine truth. He points out the difficulties which must be expected, and the causes from which these proceed—directs the attention to the style of the Scriptures—to the manuscripts of the Old and New Testaments—to the ancient and modern versions—their history, character, and authors—and to such ancient and modern writings as may aid in the critical study of the sacred books. He then illustrates the doctrines and duties of Christianity; considers the principal opinions and controversies to which they have given rise; and concludes with a view of the

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various duties of a Minister in the Church of Scotland. The lectures are given five days in the week, from twelve to one, afternoon. The Students of the second year are examined on the subjects of the lectures, and have essays prescribed to them. The Students of the third year, besides attending the lectures, are examined once every fortnight on a chapter of the New Testament, in the original; and those of the fourth year are required, in turn, to open the Class with prayer.

It is also required, by the law of the Church, that each Student deliver five discourses in the course of four sessions, namely, a homily, lecture, exegesis in Latin, a critical analysis of a passage in the New Testament, and a popular sermon.

For several years past the present Professor of Divinity has, in addition to the regular course of lectures, given lectures on subjects connected with Sacred Criticism, on Saturday, at ten o'clock, forenoon.

CHURCH HISTORY. THE Professorship of Church History was founded by King George I., in the year 1720. The Professor is appointed by the King. The Rev. Dr. William Macturk is the present Professor.

The course of lectures on Church History is divided into three branches,—first, the history of revealed religion, under the Old Testament Dispensation, with an account of the civil and religious institutions of the Hebrews,—secondly, the general history of the Christian Church, with an account of the state of society and learning, and of the learned men who have flourished in the Church, from its origin to the present time,—and thirdly,

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the history of the Church of Scotland, from the introduction of Christianity into this country, till the Reformation. The course is continued during two successive sessions, the Professor lecturing during five days of the week, at eleven o'clock, forenoon, for six months.

The Professor of Church History is also Lecturer on Civil History, but as its study forms no part of the curriculum of the University, and certificates of attendance on this Class are not required from candidates for degrees in any of the Faculties, it has been found difficult in this, as well as the other Universities of Scotland, to collect a sufficient audience. When a Class is formed, the lectures are delivered three days in the week, at one o'clock.

The Students in both Classes are examined at the conclusion of every lecture, and exercises on the subjects of the lectures are prescribed, for which Prizes are assigned to the successful competitors.

ORIENTAL LANGUAGES. THE Professorship of Hebrew was founded by Queen Anne, in 1709. The electors are, the Rector, the Dean, the Principal, and the Professors of the College. The Rev. Dr. William Fleming is the present Professor.

In the first or Junior Class, the elements of Hebrew Grammar are explained at great length, according to the system of Masclef and Wilson. The portions of the Old Testament Scriptures, which are read in this Class, are chiefly historical and narrative. Towards the conclusion of the session, fifteen or twenty of the Psalms are usually read. The Lexicon recommended to the Students is that of Gesenius. In connection with the business of the

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Junior Class, a series of lectures is delivered on the History, Geography, and Antiquities of the Old Testament; and essays are prescribed on these subjects.

In the second, or Senior Hebrew Class, the Grammar is revised, and the principles and peculiarities of the Hebrew Syntax are fully explained. The readings in this Class are chiefly from the poetical and prophetic books of the Old Testament. Towards the conclusion of the course, the elements of Chaldee Grammar are taught, and those portions of the Old Testament, which are written in that language, are read.

In the Senior Class, a series of Lectures are delivered on topics connected with Biblical criticism; and essays on these subjects are prescribed to the Students.

Both Classes meet five days in the week—the Junior from half-past eight to half-past nine in the morning; the Senior from ten to eleven o'clock in the forenoon.

FACULTY OF LAW.

LAW. THE Professorship of Law, after being long suppressed for want of revenue, was revived, and endowed by Queen Anne, in 1713. It is in the gift of the Crown. Mr. Robert Davidson, Advocate, is the present Professor, but on account of his declining years, the Law Class is now taught by his son, Mr. Davidson.

The Professor of Law teaches two distinct Classes,—the Scottish Law Class and the Roman Law Class. The former of these Classes meets five days in the week, from nine to ten in the morning. The latter meets three days

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in the week, on Mondays, Wednesdays, and Fridays, from three to four in the afternoon. There is no separate hour for examination in either Class; but Mr. Davidson, before beginning his lecture on Scottish Law, examines minutely on those sections of Mr. Erskine's abridged Institutions, which relate to the lecture of the preceding day, and occasionally puts general questions, the answers to which must be drawn from the preceding lectures. Mr. Davidson also, before beginning his lecture on Roman Law, examines his Students from the text books which he uses, namely, the Institutions and Pandects of Heineccius. In the Scottish Law Class, two Prizes are given for excelling in the daily examinations;—these are determined by the votes of the Students.

Both in the Roman Law and the Scottish Law Class, the course is concluded in one session. No previous course of study is necessary for attending either of these Classes; they are open to all who choose to enrol themselves. A great proportion of the Students consists of clerks and apprentices of the Faculty of Procurators in Glasgow. A few attend these Classes as a branch of general education, and, occasionally, one or two who intend to go to the bar.

FACULTY OF MEDICINE.

ANATOMY. THE Professorship of Anatomy was founded in 1718, jointly by the Crown and the College. The Professor is appointed by the King. Dr. James Jeffray is the present Professor.

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The general plan of the course is, firstly, a demonstration of the Bones; secondly, of the Muscles; thirdly, of the Heart and Blood Vessels; fourthly, of the Absorbents; fifthly, of the Brain and Nerves; sixthly, of the Viscera; seventhly, of the Skin; eighthly, Physiology; ninthly, Pathology; which last two subjects are frequently introduced with the others.

The lectures are given from one to two o'clock, in the afternoon, five days in the week.

The Dissecting-Room—one of the most spacious and best managed in the kingdom—is open from ten in the morning, to three in the afternoon; and the Students carry on their investigations *scalpel à la main*, under the superintendence of two Demonstrators—Dr. Thomas Marshall and Dr. James Jeffray, Jun.—who are appointed by the Professor. The means of anatomical study, from the admirable working of the Anatomy Bill in Glasgow, are now equal to those in any other medical school in Europe.

Dr. Marshall gives a second lecture or demonstration, from five to six in the evening, five days in the week.

The lectures are illustrated by preparations both wet and dry, from the Hunterian Museum, and the rich Anatomical Museum of the Professor, and by an extensive collection of casts and drawings.

The Students are examined in both Classes every week; and during the session are required to write essays on certain subjects fixed upon by the Professor. To the writer of the best composition on some particular subject, a Prize is awarded.

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The works recommended by the Professor to Students, on entering his Class, are,—Bell's Anatomy; Quain's Anatomy; Cloquet's Anatomy; the Dublin Dissector; and Harrison on the Arteries.

SURGERY. THE Professorship of Surgery was founded by the Crown, in 1815, and the Chair is in its gift. Dr. John Burns is the present Professor.

The course comprehends the principles and operations of Surgery, and is completed in one session of six months; but most Students attend more than one, and many three or four. The Class meets six days in the week, from nine to ten in the morning. It is conducted chiefly by lecturing and demonstrating the different operations in Surgery, which are performed in presence of the Professor by the Students themselves. Dr. Burns does not professedly lecture on Military Surgery, but a very considerable part of his course is occupied with an account of wounds, and the mode of treating them. In particular sessions he gives a course of Military Surgery, incorporated with his general course, and does not omit any part of that subject, with the single exception of the construction of military hospitals, and the usual form of making up military returns, which is readily acquired after a young man enters the army.

The Students are examined every Saturday, and a Prize is occasionally given for the best essay on some prescribed subject.

The lectures are illustrated by preparations both wet and dry, and by an extensive and valuable collection of casts and drawings.

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The work recommended by the Professor to Students, on entering his Class, is Cooper's Surgical Dictionary.

CHEMISTRY. THE first person appointed Lecturer on

Chemistry in the College, was the celebrated Dr. Cullen, who delivered his first course of lectures in 1746. It was he who first saw the importance of scientific Chemistry, and first attempted to explain it to the Students. Before that period it consisted of little else than a few pharmaceutical processes. When Dr. Cullen was appointed to the Chemical chair in Edinburgh, on the death of Dr. Plummer, he was succeeded by Dr. Black, in 1756. This celebrated chemist made his two great discoveries, while Lecturer on Chemistry and Professor of Medicine, in Glasgow. He succeeded Dr. Cullen in the Chemical chair in Edinburgh, in 1766. Dr. John Robison, afterwards Professor of Natural Philosophy in Edinburgh, taught the Chemical Class in Glasgow College, for three years. In 1769 he was succeeded by Dr. Irvine. He died in 1787, and was succeeded by Dr. T. C. Hope, now Professor of Chemistry, in Edinburgh. Dr. Hope succeeded his uncle, Dr. Stevenson, in the Practice of Medicine chair, in 1791, and was succeeded by Dr. R. Cleghorn, who continued to teach the Class till 1817, when he was induced, by his declining health, to resign it.

At this time the Chemistry Class was made a professorship, under the patronage of the Crown, who appointed the present incumbent, Dr. Thomas Thomson, on the recommendation of the late Sir Joseph Banks.

The Chemistry Class is taught six days in the week,

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from ten to eleven in the forenoon; and the Professor devotes two separate hours besides, for examining the Class. He uses as a text book a system of Chemistry published by himself, about the beginning of the present century, and which has now run through numerous editions. The course consists of two parts: In the first the phenomena of Heat and Electricity are developed; the second treats of the simple substances and their compounds, constituting the numerous class of unorganised bodies. The course terminates with a short view of vegetable and animal substances,—but this part of the course is necessarily very short and imperfect. The science of Chemistry now embraces so vast a field, that it is impossible to traverse it in a single course; it would furnish ample materials for four courses at least;—and in France and Germany, where the system of University education has been new-modelled within the last few years, it is actually so subdivided, and numerous professorships are endowed to teach its various branches. Unless the British Government follow this example, Dr. Thomson, the highest authority on this subject, is of opinion that science in this country cannot keep pace with its progress on the continent.

Besides the Public Class, which occupies one hour every day, Dr. Thomson has a Practical Class in the Laboratory, limited to ten Students, which is continued during ten months of the year. The object of this Class is to teach all who wish to become practical chemists. There is a set of manuscript rules in the Laboratory; the Students make themselves masters of these, and then the Professor

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gives them different minerals to analyse. Such as are interested in the pursuit, continue in the Laboratory till they become expert Chemists. The Class goes on the whole day, and is superintended by an assistant, when Dr. Thomson cannot be present. The pupils are chiefly such as wish to be thoroughly acquainted with Chemistry as a science, and not those who intend to engage in it as a trade. Although many similar classes of Experimental Chemistry exist on the Continent, Dr. Thomson's is the only one of the kind in Great Britain.

MATERIA MEDICA. IN 1766, a Lectureship on *Materia Medica* was established by the College, since which period the subject has been regularly taught. The last Lecturer was Dr. Richard Millar, who held the appointment from 1796 till 1831. In the latter year a Professorship of *Materia Medica* was instituted by the Crown, and Dr. Millar was appointed to the new Chair; but his health having soon afterwards declined, he resigned his office in 1833, and was succeeded in the same year by Dr. John Couper, the present incumbent.

The lectures on *Materia Medica* are delivered five days in the week, from four to five in the afternoon; and an additional hour is devoted each week to the examination of the Students. The text book at present used is Dr. Anthony Todd Thomson's *London Dispensatory*. The subject of the course consists of three parts,—*Materia Medica*, *Pharmacy*, and *Dietetics*. The first of these is introduced by some general enquiries into subjects connected with the *Materia Medica*, such as the origin of our knowledge of the uses of medicines, the nature of the

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effects of medicines upon the animal body, the circumstances by which these effects are liable to be modified, the manner in which they accomplish the cure of diseases, the parts of the body to which medicines are applied, their respective capacities for receiving medicinal impressions, and lastly, the principles of classification in reference to medicinal agents. These general discussions are succeeded by particular histories of all the most important substances employed in medicine; their sensible properties being illustrated, by placing in the hands of the Students a specimen of each substance, while under consideration; and the natural-historical properties of the vegetable articles, by a collection of coloured drawings of medicinal plants. Particular attention is directed to the substances most liable to be adulterated, and the proper means of detecting and counteracting the effects of that adulteration are explained. In the case of poisonous substances, the symptoms which they produce are described, their antidotes are pointed out, and the chemical processes for detecting the poisons in the contents of the stomach or other complex mixtures, are explained, and as far as possible, exhibited. In discussing the subject of Pharmacy, which occupies about one sixth of the course, pharmaceutical operations, mechanical as well as chemical, are first classed and illustrated, and the principles thus explained are then applied to the elucidation of the processes by which the most important compound medicines are prepared, a considerable number of the most interesting of the chemical processes of Pharmacy being exhibited, as well as explained. The third division of the course,

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entitled *Dietetics*, embraces in the first place an outline of the physiology of Digestion, in as far as it admits of application to the regulation of diet. This outline is succeeded by a review of alimentary substances, solid as well as liquid,—animal as well as vegetable,—together with a short notice of the articles styled condiments, and an estimate of the effects produced by the processes to which aliments are subjected. From the various facts thus collected, there is finally deduced a set of rules for the regulation of diet, both in the healthy condition and during disease, more especially in certain diseases, such as *Dyspepsia*, *Scurvy*, and *Diabetes*, in the treatment of which the management of diet is deemed of peculiar importance.

MIDWIFERY. THE Professorship of Midwifery was founded by George III., in 1815. The Professor is appointed by the King. Dr. William Cumin is the present Professor.

The lectures on Midwifery embrace a complete course of the theory and practice of Midwifery, including an account of the diseases of females and children; together with such branches of forensic medicine as are connected with those subjects. The lectures are delivered five days in the week, from eleven to twelve o'clock, forenoon; and an hour is devoted every Saturday to the examination of the Students on the topics previously discussed. The course is illustrated by the valuable and extensive collection of preparations and casts belonging to the Hunterian Museum, and by others, the property of Dr. Cumin; besides numerous drawings and engravings, and the most improved apparatus and instruments.

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The book recommended by Dr. Cumin to Students on entering his Class, is Dr. Burns' Principles of Midwifery.

Clinical instruction is given by Dr. Cumin, at the University Hospital and Dispensary for females and children. The Hospital contains fourteen beds, and 110 patients were admitted in the year 1836. The Dispensary, which was first established by Dr. Cumin in 1834, is open every Tuesday and Friday. 935 patients were treated here in the year 1836. Saturday is set apart at the Dispensary hour, for vaccinating the children of the poor.

Diplomas in Obstetric Medicine are granted to the Students who have attended the lectures and University Hospital, after they have undergone a particular examination, and given satisfactory proofs of their knowledge. The appointment of clerk to the University Hospital and Dispensary, and that also of clerk to the Lock Hospital, during the first six months of the year, are reserved for the most distinguished and best informed of the Students of this Class. A Prize is annually given for the best essay on some prescribed subject.

BOTANY. THE Professorship of Botany was founded in 1818. The appointment is vested in the Crown. Sir William Jackson Hooker is the present Professor.

The course of Botany embraces a history of the rise and progress of the science, the anatomy, and physiology of plants; and an explanation, (with the assistance of an extensive series of plates laid before the Students, which

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are prepared purposely for the use of this Class, and a most extensive set of highly magnified drawings,) of the different parts of the plant—its internal and external structure. The Linnean method is briefly taught, and the natural method more particularly dwelt upon, and recommended as essential to a knowledge of the properties of vegetables. The Botanic garden embraces one of the richest and most extensive collection of plants in Europe, and belongs to the town; but the College has liberally subscribed £2,000 to the Institution, on condition that the Regius Professor of Botany should have the use of a lecture room in the garden, and access to the plants contained in it, for the illustration of his lectures, and the instruction of the Students attending them. By this arrangement, a great quantity of rare and useful Exotic plants are exhibited in the hall, and a considerable number of others are employed daily by the Students in the Class room, whilst the Professor is explaining the various terms applied to the different parts, or defining the characters of the genera and species.

During the course, Botanical excursions are made:—one, generally the first, to the hills and woods within a few miles of Glasgow; a second to the coast, for the sake of seeing the maritime plants; a third to some of the Highland mountains, frequently those of Braedalbanc; and, in more than one instance, the Alpine excursion has extended to Ben-Nevis.

The elementary works used by the Students attending the Botany Class, are Sir W. J. Hooker's edition of Smith's Introduction to Botany, and his *Flora Scotica*.

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Since the winter of 1835, two courses of Botany, each of three months, have been given annually:—one in the College, (commencing in the beginning of February, and concluding in the end of April,) at six o'clock in the evening; the other in the hall of the Botanic Garden, (commencing in the beginning of May, and concluding in the end of July,) at eight o'clock in the morning. In both cases the lectures are given, for one hour, during five days in the week. One hour in the week is set apart for voluntary examinations, and in the summer of 1837, four-fifths of the Students submitted to these highly useful examinations—every Student present deriving information from them.

PRACTICE OF MEDICINE. THE Professorship of Medicine, long suppressed for want of revenue, was revived and endowed in 1713. The appointment is vested in the Crown. Dr. Charles Badham is the present Professor.

The lectures on the Practice of Medicine occupy the whole Academical session, and, like the others, are delivered daily, with the exception of Saturday.

No single work has yet recommended itself to the Professor as a special text-book; and though the arrangement of Cullen be followed generally, it is scarcely more so than as a catalogue, the inutility of a technical nosology having long since become apparent and admitted.

Upholding English medicine for its own sake, and insisting on the superior value of British instruction to the British student, the Professor, nevertheless, throughout his course, leads his Class, by continual reference, (in commen-

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tary or criticism, as it may happen) to appreciate the merits of foreign writers. Considering the very limited knowledge of disease and of its treatment, which is at last attainable, and the singleness of purpose and avarice of time required for such attainment, his opinion is not only unfavourable to the further extension of the scheme of medical education, by pressing other accessory branches into the curriculum, but fearing lest some of those already taught may not rather, by their own inherent attractions, or from a mistaken estimate of their relative value, divert the Student from those ancient habits of observation to which medicine owes every thing, he considers it a matter of duty to admonish his Class against the too assiduous or exclusive cultivation of merely auxiliary studies. As to the advantages of foreign schools, to say nothing of the essential obstacles presented in the difficulties of a foreign tongue, he represents the immense hospitals abroad, as theatres too vast for the Student's limited sphere of vision, and regards metropolitan hospitals, in general, as territory, not at first to be explored without an expert guide.

He considers the ability to *improvise* Clinical *instruction* (beyond commonplace and unprofitable routine,) as an attainment too rarely made, or at any rate too fluctuating in its degree, to be maintainable at a high level, where a limited number of months dispossesses the instructor of his post: and as to the *Clinical lecture*, however able, ingenious, or even instructive, which is not confined to the speciality of the case, he regards it as nothing more than a plausible substitution of one thing that can, for another which cannot be executed;—for all which reasons

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he is disposed to regard the hospital attendance, so properly exacted from the pupil, as less fraught with benefit to the public or the profession, than is generally believed: concluding, on the whole, that medicine forms no exception to the very notorious fact, of remarkable attainments having more usually followed a scarcity than a redundancy of resources.

The lectures are regularly illustrated by preparations from the Hunterian Museum, and by a collection of casts and drawings of morbid structure.

SINCE 1833, Dr. Harry Rainy
THEORY OF MEDICINE. has lectured on the Theory of
Medicine.

The course of lectures on the Theory or Institutes of Medicine, comprehends Physiology, or the study of the functions of the living body in health; Pathology, or the study of the alterations which these undergo in disease; and Therapeutics, or the study of the action of remedies on the living body. The course is illustrated by an extensive collection of drawings and casts, and by preparations from the Hunterian Museum.

The lectures are delivered five days in the week, from seven to eight in the evening; and an additional hour is devoted each week to the examination of the Students. Prizes are annually given for excelling in the weekly examinations.

The books recommended by Dr. Rainy to Students on entering his Class are, Bostock, Mayo, Alison, and Majendie on Physiology; and Mayo and Alison on Pathology. Müller's Physiology, (a translation of which

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from the German has just appeared) is particularly recommended, as containing the fullest and most accurate account of the recent discoveries in the science.

THE Lectureship on the Eye was instituted by EYE. the College in 1828, when the present incumbent, Dr. William Mackenzie, was appointed Lecturer.

The course of lectures on the Eye comprehends an account of the structure, functions, and diseases of that important and complicated organ. The minute and delicate operations on the Eye are dwelt upon at great length, and are repeatedly performed in presence of the Students. The lectures are illustrated by an extensive and valuable collection of preparations and casts, belonging to Dr. Mackenzie, and by others from the Hunterian Museum; besides numerous drawings and engravings, and the various instruments used in operations on the Eye.

Dr. Mackenzie uses, as a text-book, a treatise on the Eye, published by himself a few years since, and which is now introduced into all the Medical Schools of Europe and America.

The lectures on the Eye commence annually in the beginning of November, and are continued five nights a-week, from eight to nine o'clock, for three months.

Students have the advantage of making themselves practically acquainted with diseases of the Eye, at the Eye Infirmary, to which they are admitted. This Institution was established in 1824, mainly through the instrumentality of the late Dr. George C. Montearth, and Dr. Mackenzie. It is supported entirely by voluntary contributions. The average number of patients treated

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annually has been 571. Last year (1836,) the number was 765, sufficient to afford examples of almost every variety of Eye-disease. The internal accommodation is ten beds for operation-cases, and cases in which sight is imminently endangered. The number of pupils who have attended since the institution of the Infirmary is 179, many of whom are known to have attained a high rank, as Oculists, in this country and abroad. No Clinical lectures have yet been given on the cases; but this is in contemplation.

ROYAL INFIRMARY. THE Medical School of the University has attained great and deserved celebrity since the establishment of the Royal Infirmary. This noble Institution, which Medical Students are permitted to attend, was originated by private subscription, through the benevolent exertions of the late Professor Jardine and a few of his friends. It is situated immediately to the west of the Cathedral, on part of the ground formerly occupied by the Archbishop's palace, and is about two minutes' walk from the University. The foundation stone of the Infirmary was laid in 1792, and on the 8th of December, 1794, this asylum for the diseased poor was opened for the reception of patients. The designs for this beautiful structure were furnished by Messrs. Robert and James Adam, and it is justly considered one of the chief ornaments of the city. It is supported entirely by voluntary contributions.

The internal arrangements of the Infirmary are well adapted for the purposes for which it was intended. It

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contains twelve wards—six medical and six surgical—with nineteen beds in each; so that the Infirmary can at present accommodate 208 patients. There are four medical attendants—two physicians and two surgeons, and each of these gentlemen has a clerk. The clerks, who are generally advanced Students, reside in the Institution. They draw up an account of every case that is admitted into their respective wards, and enter it in a journal, in which the daily reports taken at the bedsides of the patients, are regularly recorded. These, the pupils of the Infirmary have not only an opportunity of seeing in the hands of the clerk, but may be also perused by them four hours of the day in the Hospital. The operations and inspections are most punctually advertised in a conspicuous place in the pupils' room, the day before they occur; and at the top of every patient's bed, may be remarked on a small card, his name, date of admission, disease, diet, treatment, &c. Ten dressers are elected from among the Students each quarter, without fee, to assist the surgeons. During the winter Session, four Clinical lectures are delivered every week—one by each of the attending physicians and surgeons.

The Fever Hospital of the Infirmary was commenced in 1825, and completed in 1832. It is an elegant and commodious building, and contains eight wards, which can accommodate, with ease, 220 patients. There is one physician to this Hospital, and two clerks. The cases are regularly recorded.

Since the opening of the Infirmary, in 1794, 68,830 patients have been admitted. Last year (1836,) the

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number treated in the medical wards was 934; in the surgical, 1,071; and in the fever, 3,125. The number of operations during the same year was 121.

The Infirmary Dispensary, for out of door patients, was established in 1836, and is attended by one surgeon and a clerk. A record of the cases is regularly taken, and the patients continue their attendance at the Dispensary till they are discharged.

The Apothecary admits into the Laboratory six pupils each quarter, who, under his direction, compound the medicines in the Edinburgh Pharmacopoeia, and prepare the prescriptions of the medical attendants.

The Fee for the Infirmary, including the Fever Hospital, the Dispensary, and the Clinical lecture, is seven guineas for two years, and eight guineas for a perpetual ticket of admission. The Fee for the Laboratory is three guineas for three months, and five guineas for six months.*

THE Class Fees have varied at different periods
FEES. in the history of the University. The following table exhibits those at present exigible for one Session, from Students of all ranks,† attending the several classes:

* See "*Dr. M. S. Buchanan's History of the Glasgow Royal Infirmary*, (from which the above account is mainly derived) *Glasgow*, 1832."

† George Buchanan, one of the greatest ornaments of Scottish literature, ranked in the University books as a pauper; and four-fifths of the most eminent scholars of that age were in the same unhappy predicament.

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TABLE,

SHOWING THE DAYS AND HOURS WHEN THE SEVERAL CLASSES MEET, THE PAYMENT FOR EACH CLASS, ETC.

FACULTY OF ARTS.	M. Tu.	W. Th.	F. S.	HOURS.	FEES.	PROFESSORS.
HUMANITY, Junior Class,	—	—	—	7½ to 8½, A.M.	£3 3 0	WILLIAM RAMSAY, A.M.
Senior Class,	—	—	—	11 to 12, NOON, and 1 to 2, P.M.	3 3 0	
Private Class,	—	—	—	1 to 2, P.M.	1 11 6	SIR D. K. SANDFORD, D.C.L.
GREEK, Junior Class,	—	—	—	10 to 11, A.M.	3 3 0	
Second Class,	—	—	—	12 to 1, P.M.	3 3 0	
Senior Class,	—	—	—	7½ to 8½, A.M.	3 3 0	
Private Class,	—	—	—	2 to 3, P.M.	1 11 6	
Logic, Public Class,	—	—	—	8½ to 9½, A.M. and 11 to 12, NOON.	3 3 0	REV. ROBERT BUCHANAN, A.M.
Private Class,	—	—	—	8½ to 9½, A.M.	1 11 6	{ REV. JAMES MYLNE, A.M. Rev. Wm. Fleming, D.D., Assist, pro temp.
MORAL PHILOSOPHY,	—	—	—	7½ to 8½, A.M. and 11 to 12, NOON.	3 3 0	
Political Economy,	—	—	—	3 to 4, P.M.	1 11 6	JAMES THOMSON, LL.D.
MATHEMATICS, Junior Class,	—	—	—	12 to 1, P.M.	3 3 0	
Second Class,	—	—	—	10 to 11, A.M.	3 3 0	
Senior Class,	—	—	—	2 to 3, P.M.	3 3 0	
NATURAL PHILOSOPHY, Mathematical Class,	—	—	—	8½ to 9½, A.M., and 11 to 12, A.M.,	4 4 0	WILLIAM MEIKLEHAM, LL.D.
Experimental Class,	—	—	—	8 to 9, P.M.	2 2 0	
Astronomy, Scientific Class,	—	—	—	1 to 2, P.M.	3 3 0	J. PRINGLE NICHOL, LL.D.
Popular Class,	—	—	—	3 to 4, P.M.	1 11 6	
NATURAL HISTORY,	—	—	—	11 to 12, NOON.	2 2 0	WILLIAM COOPER, M.D.
CIVIL HISTORY,	—	—	—	1 to 2, P.M.	2 2 0	REV. WILLIAM MACTURK, D.D.

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FACULTY OF THEOLOGY.	M.	Tu.	W.	Th.	F.	S.	HOURS.	FEES.	PROFESSORS.
DIVINITY, Junior Class,	—	—	—	—	—	—	10 to 11, A.M.	2 2 0	REV. STEVENSON MACGILL, D.D.
Senior Class,	—	—	—	—	—	12 to 1, P.M.	2 2 0		
Lecture on Sacred Criticism, Church History,	—	—	—	—	—	10 to 11, A.M.	No Fee.		
ORIENTAL LANGUAGES, Junior Class,	—	—	—	—	—	11 to 12, NOON.	2 2 0	REV. WILLIAM MACTURK, D.D.	
Senior Class,	—	—	—	—	—	8½ to 9, A.M.	2 2 0	REV. WILLIAM FLEMING, D.D.	
	—	—	—	—	—	10 to 11, A.M.	2 2 0		
FACULTY OF LAW.									
SCOTTISH LAW,	—	—	—	—	—	9 to 10, A.M.	4 4 0	{ ROBERT DAVIDSON, Advocate. { Wm. Davidson, Procurator, Assist. pro temp.	
ROMAN LAW,	—	—	—	—	—	3 to 4, P.M.	5 5 0		
FACULTY OF MEDICINE.									
ANATOMY, Lectures,	—	—	—	—	—	1 to 2, P.M.	3 3 0	JAMES JEFFRAY, M.D.	
Dissecting-Room,	—	—	—	—	—	10 to 3, P.M.	{ 2 2 0 {	{ THOMAS MARSHALL, M.D. AND { JAMES JEFFRAY, JUN., M.D.	
Demonstration,	—	—	—	—	—	5 to 6, P.M.		3 3 0	THOMAS MARSHALL, M.D.
SURGERY,	—	—	—	—	—	9 to 10, A.M.	3 3 0	JOHN BURNS, M.D.	
CHEMISTRY, Public Class,	—	—	—	—	—	10 to 11, A.M.	3 6 0	THOMAS THOMSON, M.D.	
Examinations,	—	—	—	—	—	2 to 3, P.M.			
MATERIA MEDICA, Lecture,	—	—	—	—	—	10 to 3, P.M.	3 3 0	JOHN COUPER, M.D.	
Examinations,	—	—	—	—	—	4 to 5, P.M.			
MIDWIFERY, Lecture,	—	—	—	—	—	2 to 3, P.M.	3 3 0	WILLIAM CUMIN, M.D.	
Lying-in-Hospital,	—	—	—	—	—	11 to 12, NOON.	1 1 0	SIR WILLIAM JACKSON HOOKER.	
BOTANY, Winter Course,	—	—	—	—	—	6 to 7, P.M.	3 6 0	CHARLES BADIAM, M.D., F.R.C.P.L. HARRY RAINY, M.D.	
Summer Course,	—	—	—	—	—	8 to 9, A.M.	3 6 0		
PRACTICE OF MEDICINE,	—	—	—	—	—	12 to 1, P.M.	3 3 0		
THEORY OF MEDICINE,	—	—	—	—	—	7 to 8, P.M.	3 3 0		
Examinations,	—	—	—	—	—	3 to 4, P.M.			
Eye Lecture,	—	—	—	—	—	7 to 9, P.M.	2 2 0	WILLIAM MACKENZIE, M.D.	
Infirmary,	—	—	—	—	—	1 to 2, P.M.	2 2 0		

UNIVERSITY

NUMBER OF STUDENTS. THERE were no certain data by which the number of Students attending the University could be ascertained till 1831. Since that time, however, every Student has been required, at the beginning of the Session, to enter the Library, and, on paying his Fees to the Professors, to produce the ticket he received from the Librarian.²¹ By this means the number of Students who annually attend the several classes in the University can be exactly calculated. The following statement shows the attendance during the Session 1836-37:

ARTS.	THEOLOGY.	LAW.	MEDICINE.	TOTAL.
526	72	19	416	1033

DIVINE SERVICE. DURING the winter Session there is Divine Service every Sunday forenoon and afternoon, in the Common Hall, which has been used as a Chapel for a long period. Those Gowned Students who are not Dissenters, and whose parents or guardians do not desire their presence at other places of worship, are expected to attend. The Rev. William Fleming, D. D., Professor of Hebrew, is the present Chaplain.

BURSARIES. BURSARIES are endowments bequeathed for the assistance of Students, who are supposed to labour under difficulties, or who are, at least, understood to be deserving of peculiar encouragement. The character of a Bursar does not, in the University of Glasgow, carry with it any mark of servility or degradation. In the following table the number of foundations for Bursaries, &c., in this University are exhibited:

UNIVERSITY

DEGREES.

THE rules for conferring Degrees were formerly much the same in the University of Glasgow as in the other ancient Universities. In those days when the art of disputation was considered the ultimate object of Academical education, the candidates were obliged, after a certain standing or residence at the University, to compose and print a thesis, and to defend it in a public syllogistic disputation. But experience discovered that mode of trial to be inadequate to the purpose for which it was intended. It, by degrees, degenerated into a mere matter of form and ceremony. The same subjects of disputation, the same arguments of attack and defence were preserved and handed down among the Students; the public disputations were not attended:—so that Degrees became not the rewards of abilities and diligence, but merely the marks of standing, or residence at the University. These circumstances gave occasion for a material change, in the rules for conferring Degrees, in the University of Glasgow. The last instance of a Degree in Arts obtained by defending a thesis in the Public Hall of this University, occurred in the year 1762; the only vestiges of the practice being confined to the mode of conferring Medical Degrees, and even in this case it is in the option of the candidate whether he shall defend a thesis publicly or not.

DEGREES IN ARTS. It is now required by the statutes, that every candidate for the first Degree in Arts shall have attended this or some other University during three Sessions, which occupy the space

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of three years; and that the candidate for M. A. shall have attended an additional Session. This attendance is imperative on all, except Students from England or Ireland, who are allowed to be candidates for B. A. after having completed two Sessions, and for M. A. after having completed three.

In the month of February of every year, all who have completed this required attendance, and who wish to graduate, must give in their names to the Clerk of Senate, before they can offer themselves for examination. This examination, which is public, takes place in a room fitted up for the purpose, and commencing on the first Thursday of March, is continued during the Thursdays of that and the succeeding month. The candidate may either offer himself for the ordinary examination, or for the more ample examination, at which *honours* are awarded according to the merits of the competitors. The names of those who pass the best examination are arranged in a Class, termed "Highest Distinction." Those who are found deserving of the second rank of *honours*, are referred to a class with the title, "Honourable Distinction;" and all who display proficiency in the "Minimum for Graduation," are merely admitted to a Degree. In these examinations the candidates are called upon to answer the questions put to them, in the generality of cases, *viva voce*, but frequently by the more explicit mode of *writing*. These written replies are subscribed by the writer's name, and at the close of each day, they are submitted to the perusal of the examiners, who keep an account of the labours of the several candidates.

UNIVERSITY

At the conclusion of the examinations, after an investigation of the papers, the examiners complete their final adjudication; and on their report, the candidates who have acquitted themselves satisfactorily are admitted to the Degree of B. A.¹³ or M. A.¹⁴

The following regulations respecting the Examinations for Degrees in Arts, were resolved upon by the Senate in 1826-27:

I.—The ancient practice, in conformity to the Statutes of the University, of examining publicly all candidates for the degrees of M.A., and B.A., shall be resumed, and observed invariably.

II.—Candidates for these degrees must give in their names, with a list of the books and subjects on which they are willing to be examined, to the Clerk of Senate, on or before the 15th day of February in each year.

III.—The examinations shall take place on certain fixed days, viz., on all the Thursdays of March and April, if necessary, and in the presence of at least two Professors.

IV.—The minimum of examination, with regard to the subjects in Logic, Moral and Natural Philosophy, and Mathematics, and the number of books in the ancient languages shall remain as at present, it being understood that in all these the candidate must be thoroughly prepared, and that he must evince an adequate knowledge of the principles of the Greek and Latin tongues, and of Latin composition.

V.—Those who pass this examination in a satisfactory manner, shall receive a printed certificate, signed by all

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the examiners; the production of which shall entitle each candidate to receive his Degree, on payment of the usual fees.

VI.—The names of those who submit to an examination on a greater variety of subjects, and a larger number of books than are indispensable (as specified in the annexed schedule,) and who, on their examination, evince a distinguished degree of scholarship and general talent, shall be arranged in a separate Class or Classes, announced publicly in the meeting of the University on the first of May, printed in the newspapers, and inserted in the University Calendar.

VII.—Honours may be obtained by candidates who submit to a more extended examination in Natural Philosophy and Mathematics, though they undergo only the minimum of examination in Languages, Logic, and Moral Philosophy. And, *vice versa*, by those whose examination is more extensive in the departments of Classical Literature and the Philosophy of Mind, while it is confined to the minimum in the Mathematical and Physical branches of science.*

*Students in the Ethic Class, who have passed through the Junior Classes, are entitled to the degree of B. A., on being examined on Languages, Logic, and Moral Philosophy; and Students in the Physic Class, or who have previously finished a course of Philosophy, to the degree of M. A., by being examined on the same subjects, with the addition of Natural Philosophy and Mathematics.

UNIVERSITY

TABLE OF SUBJECTS OF EXAMINATION FOR DEGREES IN ARTS, ACCORDING TO THE DIFFERENT CLASSES OF DISTINCTION WHICH CANDIDATES MAY HAVE IN VIEW.

IN	MINIMUM FOR GRADUATION.	FOR HONOURABLE DISTINCTION.	FOR HIGHEST DISTINCTION.
LATIN.	Livy, Three Books; Virgil, (<i>Æneid</i> .) Three Books; Horace, (<i>Odes</i> .) Two Books.	In addition, Cicero on old Age and Friendship, and Tusculan Questions; Tacitus, Life of Agricola, and on the manners of the Germans (or Annals, One Book;) Horace, Epistles and Art of Poetry; and Juvenal, Three Satires.	Virgil, <i>Æneid</i> , Twelve Books; Livy, a Decade (or Cicero, Nine Orations;) Plautus or Terence, Two Plays; and Persius, Three Satires.
GREEK.	New Testament, the Four Gospels; and Homer, Three Books.	In addition, Thucydides, Four (or Herodotus, Five) Books; and Four Plays of a Tragic Author, or of Aristophanes.	Thucydides (or Herodotus,) the whole; Sophocles, the whole (or <i>Æschylus</i> , the whole; or Euripides, Seven Plays, or Aristophanes, Seven Plays;) Aristotle, the Poetics (or Longinus de Sublimitate; or Dionysius of Halicarnassus on Composition.)
LOGIC.	Examination on the Intellectual powers, the ancient or Aristotelian Logic, the modern or Inductive Logic (including the Theory of Evidence;) and the Greek or Latin Books which may have been read in the Class, with the Doctrines and Opinions contained in them; and Exercises which were given in to the Professor in the Class, attested by him, to be produced.	In addition, Examination on the Philosophy of Grammar, Taste, and Criticism, and the Art of Rhetoric.	Perfect accuracy in all the branches of Examination, with proof of eminent talents and ac-quirements.

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<p>MORAL PHILOSOPHY.</p>	<p>Examination on the course of Lectures, including Evidences of Natural Theology; Public Theme written in the Ethic Class, with Class Exercises, certified by the Professor, to be produced and examined; those parts of Greek or Latin Books which have been read in the Class to be translated, and an account given of the Doctrines and Sentiments contained in them.</p>	<p>In addition, Four voluntary Exercises in English or Latin, written during attendance on the Class, and certified by the Professor, to be produced; examination on the whole of the Greek and Latin Treatises, parts of which have been read in the Class; and on the Metaphysical, Ethical, and Political Doctrines of the more distinguished Philosophers in ancient or modern times.</p>	<p>Perfect accuracy in all the branches of Examination, with proof of eminent talents and acquirements.</p>
<p>NATURAL PHILOSOPHY.</p>	<p>Examination on the subjects explained in the Class; Public Theme written in the Physic Class, with the Class Exercises given in every Monday, from the First of December during the Session, certified by the Professor, to be produced and examined. To those Candidates who may have been some time absent from College, the Professor will prescribe a set of Exercises.</p>	<p>In addition, all the other Exercises of the Classes, whether voluntary or not; with Examination on Newton's Principia, Book I. Sections I. II. III., and Book III. the whole.</p>	<p>Examination on the Mechanique Celeste of Laplace, and the whole of Newton's Principia; with perfect accuracy in all the branches of Examination, and proof of eminent talents and acquirements.</p>
<p>MATHEMATICS.</p>	<p>Euclid, First Six Books; Plane Trigonometry; In Algebra, Simple and Quadratic Equations.</p>	<p>Euclid, Books XI. and XII.; Spherical Trigonometry; Elements of Analytic Geometry; the theory and resolution of Equations of the Higher Orders; the Differential Calculus and the elementary parts of the Integral Calculus; Conic Sections.</p>	<p>Analytic Geometry; Calculus of Differences; and Calculus of Variations.</p>

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The Fees for the Degree of M.A., are fixed by Stentmasters, chosen by the Students of the Natural Philosophy Class, from their own number. The average is about £3, and the minimum about £1 10s. A guinea more is paid for charges connected with the Diploma.

DEGREE IN DIVINITY. THE Degree of Doctor in Divinity,¹⁵ having no peculiar privileges in the Church attached to it, under the Presbyterian form of government, is, without examination, conferred on Clergymen respectable for their abilities and literary attainments, and who have gone through a regular University Course.

DEGREES IN LAWS. THE honorary Degrees of Bachelor of Laws and Doctor of Laws¹⁶ are conferred upon eminent men, as marks of respect, or upon Students of a certain standing.

The Fee for D.D. is £20; for LL.D., £20; and for LL.B., £10. When the Fees for any of those Degrees are not charged to the individual on whom the Degree is conferred, they are paid from the College funds.

DEGREE IN MEDICINE. THE Degree of Doctor in Medicine¹⁷ has long been conferred in this University. The following are the regulations at present in force with respect to this Degree.

I.—Every candidate for a Medical Degree must bring evidence that he has attained the age of twenty-one.

II.—He must bring evidence of having attended for four years some University in which Medicine is regularly taught, or the lectures delivered in London or Dublin; one of these years, at least, he must have attended the

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University of Glasgow ; and each Session shall consist of attendance on two Medical Classes, at least.

III.—He must produce certificates of having attended one course, at least, of the following Medical Classes, in the above-mentioned schools—each course, with the exception of Botany, being reckoned to last during six calendar months, viz.,—Anatomy, Chemistry, Institutions of Medicine, Practice of Medicine, Materia Medica, Midwifery, Surgery, Botany, one course of three months in a University, and an Infirmary during twelve months. Two courses of between three and four months each, to be reckoned equivalent to one six months' course.

IV.—Each candidate for a Medical Degree must announce his intention, and lodge the requisite testimonials with the Clerk of Senate, two months before the time of Graduation : that is to say, by the 1st of March, and the 10th of June, otherwise he cannot be taken on Trials till the following year.

V.—Every candidate shall undergo one general examination upon Anatomy, Physiology, Chemistry, Pharmacy, and the Practice of Physic ; every Examiner being at liberty to put what questions he pleases, on the above subjects, to the candidate ; and the candidate shall farther be examined respecting his knowledge of Latin, by being made to translate some Latin author, and shall write an English Exercise on a Medical subject.

VI.—The Degrees shall be conferred on those candidates who have acquitted themselves to the satisfaction of the Examiners, on the last Wednesday of April, and the first Wednesday of August, in each year.

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The Fee to Library, &c., for the Degree of M.D., is £15; for duty on Stamp, £10 3s.—total £25 3s.

DEGREE IN SURGERY. IN 1817, the practice of giving the Degree of Master in Surgery¹⁸ (*Chirurgiæ Magister*) was introduced, in the belief that the power of originating such a practice is involved in the terms of the Foundation, relating to Studies and Degrees, “in quavis licita facultate.”

The curriculum of Students, who mean to take Degrees in Surgery, according to the present regulations, is required to be three years; during which period they must attend one course, at least, of the following Medical Classes,—each course being six months, or the equivalent two Courses of three or four months each, as specified in the case of Physicians, viz.,—Anatomy, Surgery, Chemistry, Institutions of Medicine, Practice of Medicine, Midwifery, *Materia Medica*, and Infirmary during twelve months. One of the years of attendance, at least, must be in the University of Glasgow. The Degrees in Surgery¹⁹ are conferred on the last Wednesday of April.

The Fee for the Degree of *Chirurgiæ Magister*, is £10 10s.

PRIZES.

BESIDES the Class Prizes already referred to, and a number of Prizes given by the different Professors for particular kinds of merit,—chiefly for themes and essays prescribed by them to their Students—there are others which the generosity of public-spirited individuals have

OF GLASGOW.

founded for the encouragement of learning in the University. These, being open to a wide range of competition, are deemed the most honourable of all.

UNIVERSITY PRIZES. THE UNIVERSITY gives two Silver Medals, annually; one to a Student in Divinity for the best Theological Essay, and another to a Student who has completed his Philosophical course, for the best Essay in Philosophy.

COULTER'S PRIZES. THE LATE LAWRENCE COULTER, ESQ., bequeathed £200 to the University, for instituting three Prizes;—one to Students in Divinity, for the best Lecture or Sermon; and two to public Students in Philosophy—the first for the best Philosophical Essay, and the second for the best Translation from Greek or Latin.

WATT'S PRIZE. THE LATE JAMES WATT, ESQ., of Birmingham, presented the College with a perpetual annuity of £10 for the institution of a Prize, to be awarded to the author of the best Essay, on some subject connected with science or the useful arts. All actual Students, who have completed a regular course of study in the Philosophy classes, may be competitors.

GRAHAM'S PRIZE. THE LATE ROBERT GRAHAM, ESQ., of Gartmore, presented the University with £100 for the institution of a Prize, for the best Essay on some subject in History, Literature, or Philosophy. This Prize—a Gold Medal—is open to the competition of all the Students of the University, and is given biennially.

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JEFFREY'S PRIZE. FRANCIS JEFFREY, Esq., Advocate, on his re-election as Lord Rector of this University in 1821,* gave a Prize of a Gold Medal, and has continued to do so, annually, ever since that period. This Prize was at first awarded for the best specimen of Recitation, by Students in the Greek and Latin Classes, but is now given alternately to the best scholar in those Classes.

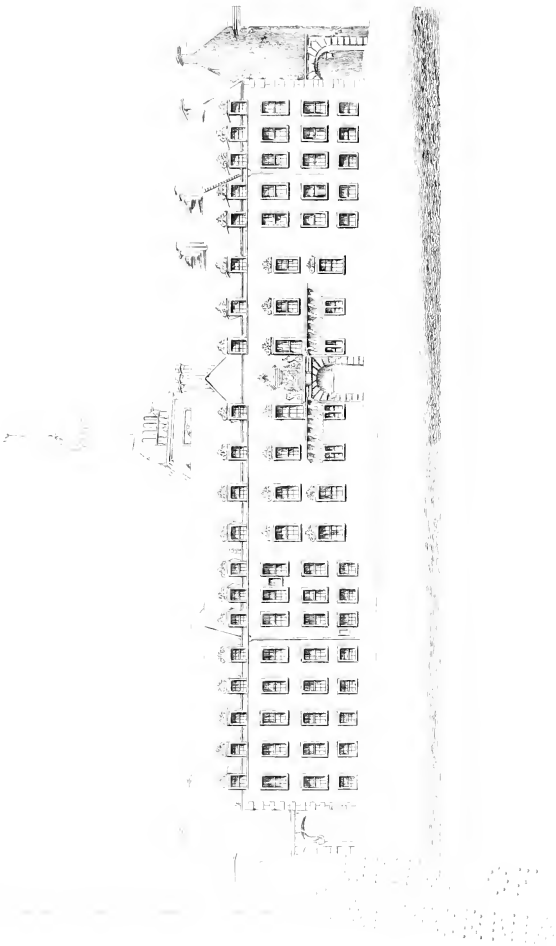
EWING'S PRIZE. JAMES EWING, Esq., LL.D., of Levenside, Dumbartonshire, who received his academical education at this University, and who is honourably distinguished among the merchant-princes of Glasgow for his accomplishments, as well as his public spirit, presented the Senate, in 1828, with £100 for the institution of a Prize for the best Essay on an Historical Subject. This Prize—a Gold Medal—is given every second year.

DISTRIBUTION OF PRIZES. THE DISTRIBUTION of the Prizes is made, annually, on the first of May, in the Common Hall, by the Principal and Professors, in presence of the Students, and of many reverend and respectable gentlemen of the City and neighbourhood.

BUILDINGS.

THE buildings of the College stand on the east side of the High Street, on the site of the house and lands be-

* See "Addresses, p. 18."





M^r ZACHARIAS BODIVS FIDELIS ECCLESIE.
SVVRBANE PASTOR 20000^{LIB} QVA AD ALENDO S
QVOTANNIS TRES ADOLESCENTES THEOLOGIE
STVDIOSOS; QVA AD EXTRVENDAS NOVAS
HAS EDES VXA CVM VNIVERSA SVPELLECTILI
LIBRARIE ALME MATRI ACADEMIE LEGAVIT.

NAT. 1590.

OB. 1654.

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queathed to the Faculty of Arts, by James, Lord Hamilton, in 1459-60. These buildings are very extensive, and cover a large space of ground. They consist of five quadrangles or courts—two where the Hall and rooms for public purposes are situated; one in which are the Museum and Library; and two in which are the houses of the Principal and Professors.

FRONT OF THE COLLEGE. THE front of the College, towards the street, has an ancient and striking appearance,* and “the length to which it extends, impresses powerfully an idea of the magnitude and consequence of the establishment.” There are three entrances in this part of the buildings. The great entrance is decorated with demi-rusticated work; immediately over it are the Royal Arms in gilded basso relievo, placed between vases; and very massive consols or brackets, supporting a balcony of considerable depth, are formed on each side. The windows of the central division of the front are canopied with a variety of sculptured ornaments, which have a pleasingly decorative effect. The entire façade is terminated on the south by the house of the Principal, and on the north by that of the Professor of Anatomy.

* What the exterior appearance of the buildings first erected was, it is now difficult to say. “All the efforts of the members were unable, for more than a century, to provide even decent rooms for teaching; so that, in the year 1563, the whole establishment is described in Queen Mary’s charter, as presenting a very mean and unfinished appearance. There is no reason to believe that the buildings were ever materially improved till after the year 1630, when a subscription was obtained for this purpose, as well as for the benefit of the Library. From this time to the year 1660, the Moderators and Masters of the University bestowed great pains in forwarding the work. Some of them contributed largely themselves; and on particular occasions they borrowed considerable sums on their own personal security, (5,000 merks in 1656) that the operations might not be interrupted in consequence of the irregular payment of the workmen. The undertaking could scarcely have succeeded as it did, if it had not been for the liberal bequests of a few private individuals. By the will of Mr. Michael Wilson, who died about the year 1617, great sums were bestowed on the fabric. Mr. Alexander Boyd, Regent, left 1000 merks for the same purpose, in 1610. Mr. Thomas Hutcheson, (distinguished for his munificence, and one of the founders of Hutchesons’ Hospital, Glasgow) in 1641, left £1,000 Scots, for rebuilding the south quarter of the College; and when this sum was paid, in 1655, the addition of the interest raised it to £1,851 Scots. At the same time, 2,000 merks, mortgaged by Robert and John Fleming, were paid for the help of the building. In the course of that year, 10,000 merks of the money left by Mr. Zachary Boyd, were applied to the same purpose; and the whole donations obtained from this clergyman at different periods, amounted to three times the sum now mentioned.—Houses for the Principal and two Professors of Divinity, were built when the fabric was renewed and enlarged, between the years 1640 and 1660. About the year 1720, houses for the accommodation of other Professors and their families, began to be built; and to defray the expense, money was borrowed, to be repaid out of the surplus profits of the Arch-bishopric. In all, there are thirteen houses of this description kept in repair out of the general funds of the College.”—(*Report of the Commissioners on the Universities and Colleges of Scotland*). The date above the archway in the outer court is 1656, and that on the west front, facing the High Street, is 1658. The Royal Arms above the great entrance with C. R. H., must have been set up after the Restoration.

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OUTER COURT. THE first quadrangle or outer court, which is entered from the street by the great gate, is small and narrow, and surrounded with sombre-looking buildings. The west side is elevated upon pillars, surmounted with arches, forming a cloister or piazza. On the south side, there is a fine antique stair, with figures of a lion and unicorn, both *sejans*, and carved in stone, leading up to the Faculty Hall and Great Hall, which are immediately above the cloister just noticed. The Great Hall is a large and elegant apartment, wainscoated with oak and hung round with paintings. Two of these are historical—Christ taken down from the Cross, an early Raphael (although there is some doubt respecting this), and the Martyrdom of St. Catherine, by Crosiers, a Flemish painter of celebrity, who flourished in the seventeenth century. The other paintings are portraits,* and several of these are by Raeburn. There are also a few busts† in this hall. In the adjoining room or Faculty Hall, are kept the records of the University and College, and the splendid and richly ornamented silver mace, which is borne by the Bedellus before the Lord Chancellor, Lord Rector, and other dignified officers, on public occasions. The Divinity Hall is above the Great Hall, and is entered by a staircase on the north-west side of the quadrangle. It contains an interesting collection of portraits.‡ On the south side is situated the house of the Professor of Greek, and on the east the College steeple, a square tower, 148½ feet high, which is not remarkable for architectural beauty, but “derives some interest from its thunder-rod, which was erected upon it under the auspices of the celebrated Franklin, in 1772.” Immediately over a vaulted passage under the steeple, which leads to the inner court, are placed the College Arms, (which are the same as those of the City,)|| cut in stone, and beneath these two tablets with Latin inscriptions.

INNER COURT. THE second quadrangle (formerly the inner court) like the outer, is closely built round and paved over

* There are portraits of John Knox, Napier of Merchiston, Buchanan, and Smollett, the historians, Principal Leitchman, Lord Rector Orr of Barrowfield, and Professors Simson, Hutcheson, and Reid, &c., &c.

† There are busts of Professor Hutcheson, Sir Joseph Banks, Dr. Burney, and Dr. Watt.

‡ Among this Collection are portraits of William III. and his Queen, Queen Anne, Luther, the Reformer, Zacharias Boyd, and of several eminent Professors of the College.

|| The armorial bearings of Glasgow are described in Edmonstone's Heraldry as follows,—“ Argent a tree, growing out of a mountain base, surmounted by a salmon in fesse, all proper: in the salmon's mouth an amulet, or, on the dexter side, a bell pendant to the tree of the second. Discarding the monkish fables respecting the origin of each separate part of this cognizance, we may conclude, with little danger of mistake, that the tree referred to the ancient forest which surrounded the cathedral—the bell to the cathedral itself—the ring to the Episcopal office—and the fish to the scaly treasures poured by the beautiful river below, at the feet of the venerated metropolitan.”—See “*Paper by the Very Rev. Principal Macfarlan, in the New Statistical Account of Scotland, No. 7. 1835.*”





1870

1870

OF GLASGOW.

with smooth flag stones, but is much more spacious than the first, and during the session of College, when thronged with the *Togati*,* has a fine and imposing appearance. Over the western arch of entrance is an inscription, and above it a niche, containing an alto relievo bust of the Rev. Zachary Boyd. The buildings on the north, south, and west sides of the court, exhibit the low towers and curtains of the old monastic architecture: those on the east side were of the same style, but having become unfit for their respective purposes, they were taken down in 1811, and have been replaced by a range of new buildings in the Grecian Doric order, “which, although elegant in themselves, can never agreeably associate with the other parts of the quadrangle.” The new buildings† contain the Common Hall, the Anatomical Theatre, and Halls for the Greek, Mathematical, Physic, Materia Medica, and Midwifery Classes. In the old buildings are situated the other Class-rooms.‡

FROM the second court an arch-way leads to the
MUSEUM SQUARE. Museum Square, which is formed by the new build-

* “The colour of the gowns used by the students in Scottish Universities, is difficult to explain. They are uniformly of a scarlet colour. I hazard the following theory as a mere conjecture; but it is the best I can invent, after a good deal of reflection on the subject; for, as far as I can learn, there is no author who has written expressly on it, whose work is in any of the public libraries in Edinburgh. In the first place, the principal intention of wearing a gown at all is declared, in a minute, which is afterwards inserted at full length, under the year 1692, to be designed to distinguish the members of the University from the other citizens, and to operate as a check upon them. ‘That all the students in the several Universities and Colleges within the kingdom, should be obliged to wear constantly gowns during the time of sitting of the Colleges; and that the regents or masters be obliged to wear black gowns, and the students red gowns, *that thereby vaging and vice may be discouraged.*’ Secondly, It is well known that the origin of the uniforms of the different European nations being also different, was, that the numerous armies employed during the Crusades, might be distinguished from one another, not only in their marching to the Holy Land, but in the field of battle, when actually engaged with the infidels. In the arrangement which was made, scarlet was assigned to the British forces, which has continued to this day. The Lord Mayors and Aldermen of London and Dublin, and the Lord Provost and Bailies of Edinburgh, who are the chief civil magistrates within their several cities, wear red gowns, their liveries being the same. As the black was appropriated to persons holding a clerical office, so the red seems to have been the distinguishing badge of those who were employed in civil offices. The students, as long as they did not take any degree, were considered as occupying a civil station, and therefore wore red gowns; but when they graduated, they commenced *clerks*, by undergoing a clerical ceremony, and therefore commenced with putting on a black robe. Students of divinity, upon being enrolled in the divinity hall, throw off the red, and wore no gowns whatever. * * * * * So late as the days of Charles I., uniformity of dress was prescribed to the principal professors, and students of King’s College, (Aberdeen,) in a letter from Laud to the Bishop of Aberdeen.”—See “*Bower’s History of the University of Edinburgh*,”—*Edinburgh*, 1817.”

† In 1830, a new building was erected without the walls of the College, at the south-west end of College Street, containing a large and commodious Hall for the Chemistry Class, a Laboratory for the Professor of Chemistry, &c.

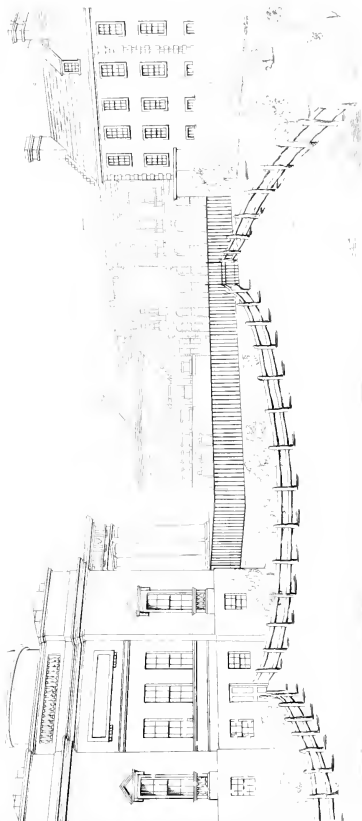
‡ “When Jean Baptiste Say, the celebrated French Philosopher, visited Glasgow several years ago, he sat down in the class-room chair which had been used by Dr. Adam Smith, and after a short prayer, said, with great fervour, ‘Lord, let now thy servant depart in peace.’ In August, 1834, when the no less celebrated M. Arago, Perpetual Secretary to the French Institute, visited this University, accompanied by Principal Macfarlan, Professor Macgill, Professor Meikleham, and Dr. Cleland, he requested to see the small model of Newcomen’s steam engine, which directed Mr. Watt’s mind to his great improvements. On the engine being shown him, he expressed great delight, and considered it as a relic of great value.”—See “*New Statistical Account of Scotland*,” No. 7, 1835.”

UNIVERSITY

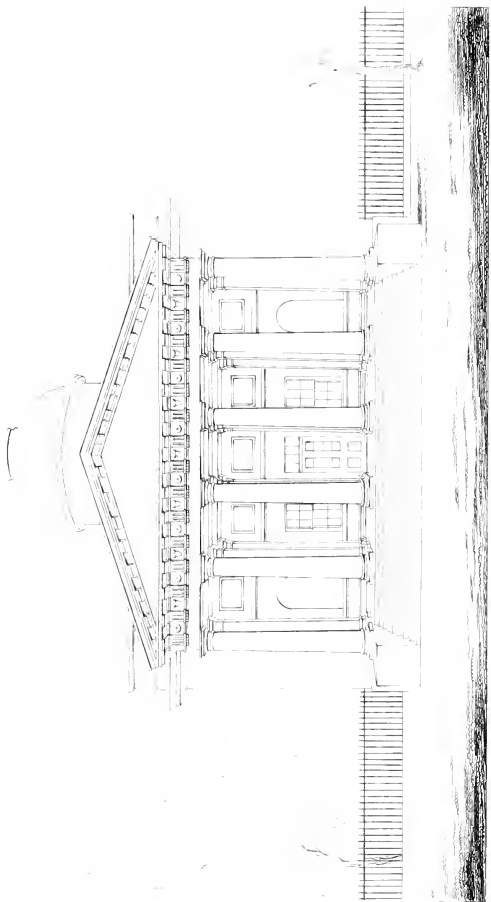
ings on the west, the Hunterian Museum on the east, the Library on the south, and by a wing of the Professors' houses on the north.

LIBRARY. THE Library is a handsome building, and its north front, which is neatly decorated, is seen in the opposite plate. It consists of a noble room with an elegant gallery, in which the principal works are arranged, and for the reception of modern publications, two adjoining rooms, usually called the New Library, have been fitted up.

The history of the Library, which was commenced in 1475, though curious and interesting, is chiefly a register of the numerous successive donations by which it was gradually formed. Amongst the names of its early benefactors, we find that of George Buchanan, who, it appears, presented to the College twenty volumes, consisting entirely of Greek works, chiefly classics, and made other benefactions, the extent of which cannot now be ascertained. From the year 1615, it was the practice for students on being laured, to leave a donation of books to the University as a memorial of their gratitude, and a pledge of their future respect. In 1650, a subscription was set on foot for the advancement of the Library, and the fabric of the College, to which the nobility and gentry of Scotland, as well as the clergymen and professors, liberally contributed.—The Library contains at present upwards of 40,000 volumes, among which are many beautiful editions of the classics, besides a number of valuable MSS. The funds for its support are derived from the interest of certain small sums bequeathed by individuals, from graduation fees, and from the contributions of students, including the interest accruing from the deposit money. It also enjoyed the privilege of receiving books from Stationers' Hall, but, instead of this, a certain sum of money is, according to a recent Act of Parliament, now annually allowed. A catalogue of the printed books by Professor Arthur, appeared in 1791, and two supplementary catalogues have since been issued, one in 1825, by Dr. Fleming, and another in 1836, by Mr. William Park, the present Librarian. The fee for the Library, to which all members of the University have access, is 7s. for the winter session, and 3s. 6d. for the summer. Every student, on applying for books, must deposit £1 as a security against injury or loss. Two volumes at a time are allowed during the session of College, and four during the vacation. No highly ornamented works, and no romances, novels, tales, or plays, are lent to students. The Library is open for giving out and receiving books every lawful day; on Saturdays from 11 to 1, and on other days from 11 to 3 o'clock during the winter session; and on Wednesday and Friday from 12 till 3 o'clock, during the summer recess.



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OF GLASGOW.

The management of the Library is vested in six Curators, who are appointed annually from the members of Senate. The Librarian and Sub-librarian are elected by the Rector, Dean, Principal, and Professors.*

HUNTERIAN MUSEUM. THE Hunterian Museum was erected in 1804, at the expense of almost £12,000, from designs by Mr. William Stark of Edinburgh. The front exhibits six Doric columns, rising from a flight of steps, and behind this there is a recess, and a second row of columns. The garden front is adorned with six pilastres of the same order. A dome of stone, surmounted by a glass cupola, gives a graceful finish to this beautiful and classical building. The interior is distinguished by the same simplicity and elegance as the exterior appearance.

The Founder of the Hunterian Museum was the celebrated Dr. William Hunter.† By his will, dated 31st July, 1781, he bequeathed to the Principal and Professors of the College his Museum, and appropriated £8000 for its support and farther augmentation. This magnificent collection is valued at £130,000, and was the accumulation of half a century. The Library, which is justly celebrated as one of the most valuable depositories in Britain of the literature of past ages, contains about 12,000 volumes, among which are many beautiful specimens of almost every press since the introduction of the art of printing. There is also a considerable collection of manuscripts, many of which are splendidly illuminated. The eminent Collector of this inestimable treasure of literary curiosities, enriched it with the most munificent liberality, when the great libraries of Askew, Ratcliffe, West, and Croft, were sold. The collection of medals surpasses that of every cabinet in existence—that formed by the Kings of France during a succession of reigns, excepted. There is a choice assemblage of pictures, many of them by eminent masters.‡ The anatomical preparations are numerous,

* The progress of the art of printing in Glasgow, may be briefly noticed in connexion with the University Library. This art was first introduced into Scotland in 1507, and into Glasgow in 1638, by George Anderson, whose son, Andrew, was made King's Printer for Scotland, in 1671. About the middle of last century, the brothers, Robert and Andrew Foulis, under the fostering protection of the University, carried the art of printing to a higher degree of perfection than it had hitherto reached in Scotland, and published beautiful editions of the Greek and Roman Classics, and of many other standard works. The proof-sheets of their celebrated edition of Horace, which appeared in 1744, were hung up in the College, and a reward offered to any one who should discover an error. But the accuracy of these spirited publishers, aided as it was by the ingenuity of Dr. Wilson and Sons, Type-founders, though it reflected great honour on themselves and on the University which patronized them, did not secure their own affairs from utter ruin. For an account of the Foulis, as well as many interesting details respecting the progress of printing in Glasgow, I must, however, refer to "Notices and Documents Illustrative of the Literary History of Glasgow, during the greater part of the last century, by William James Duncan, and presented to the Maitland Club by his Father, Richard Duncan." The Scottish Universities, in printing books, do not enjoy the same privileges as the Universities of England and Ireland, such as the draw-back of duty on paper. &c.

† See "Appendix, p. 205."

‡ Among the Pictures, are the Good Shepherd, by Murillo; the Virgin watching the Infant Christ

UNIVERSITY OF GLASGOW.

and in an excellent state of preservation. Those relating to the obstetrical art—the department of medicine in which Dr. Hunter was so much distinguished—are almost unequalled. The collections of minerals, zoological preparations, shells, and insects, are extensive. Besides all these, there is a large miscellaneous collection of extraneous fossils, antiquities, warlike and other instruments, used by savage and barbarous nations, and many other curious productions of nature and art. A catalogue of the Museum, by Captain Laskey, appeared in 1813, but it has now become defective. It is gratifying to learn that the Trustees have a new catalogue in a state of forwardness.

The Museum is open from 12 till 3 P.M., during six days of the week in summer, and from 12 till 2 during five days of the week in winter. Every student has free access to it during the session, on procuring a written order from one of the Professors. Visitors who have not an order, pay one shilling to obtain admission. On entering the anti-room, every visitor is requested to write his name and place of abode in the album kept there for that purpose.

PROFESSORS' COURT. On the north side of the Museum Square is a narrow gateway, which leads to the fourth quadrangle, the principal entrance to which is from the High Street. The houses in which the College Professors* and their families reside, are situated in this large and retired court. In the centre of it there is a fountain well, built in the Egyptian style.

PRINCIPAL'S COURT. ATTACHED to the house of the Principal, the entrance to which is by the south gateway in front of the College, is a small court with offices, and a garden behind them.

COLLEGE GARDEN. THE Garden or Park for the use of the Professors and the recreation of the Students, stretches away behind the College buildings to the extent of about a quarter of a mile, forming a rich back ground of lawns and trees. Near the east end of this garden stands the Observatory for the Professor of Astronomy, founded by Alexander Macfarlane, Esq., in 1757.

asleep, by Guido; the Entombment of Lazarus, by Rembrandt; a Head of St. Peter, by Rubens; the Virgin and Child, and St. Joseph, by Corregio; Laomedon detected by Apollo and Neptune, by Salvator; Danae and the Golden Shower, by Luca Giordano; Landscape View in Holland, by Rembrandt; a St. Catherine, by Domenichino; a Fruit Piece, by Snyders; and Portraits by Sir Godfrey Kneller, from the collection of Dr. Mead, viz.—Sir Isaac Newton, Dr. Arbuthnot, Dr. Radcliffe, and Dr. Charlton. There is also a portrait of Dr. William Hunter, by Sir Joshua Reynolds. The statue of James Watt, by Chantrey, and the bust of Gavin Hamilton, the historical painter, and that of Mr. Campbell, the poet, (both natives of Glasgow) are among the most attractive objects to the lovers of the fine arts, in the gallery of paintings.

* The Regius Professors have not houses in the College.

END OF THE HISTORICAL SKETCH.



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ADDRESSES

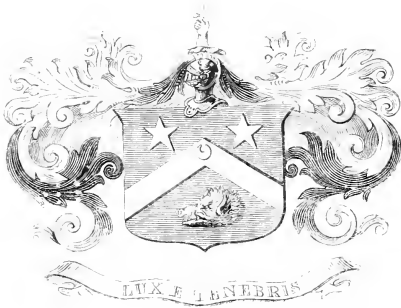
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CALIFORNIA



INAUGURAL ADDRESS

DELIVERED BY

FRANCIS JEFFREY, ESQ.,¹

ON THURSDAY, DECEMBER 28, 1830

MR. PRINCIPAL, PROFESSORS, AND STUDENTS,—

IT will easily be understood that this is to me a moment of great pride and gratification : but I feel that it is also a moment of no little emotion and disturbance ; and on an occasion where Burke² is reported to have faltered, and Adam Smith³ to have remained silent, it may probably be thought that I should have best consulted both my fame and my comfort, if I had followed the latter example. It is impossible, however, not to feel, that in the case of that eminent person, and of many others who have since conducted themselves in the same manner, the honour they conferred on the University nearly compensated that which they had received from it :—and *they* might not, therefore, feel any very strong call to express their sense of an obligation which was almost repaid by its acceptance. On the present occasion, no one

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can feel more intimately—no one, indeed, so intimately as I do, that the obligation is all on one side; and that the whole of the honour is that which is done to me. I cannot help feeling, therefore, as if I should be chargeable with ingratitude, if I were to leave to be inferred, from my silence, those sentiments to which I am abundantly aware I shall do little justice by my words.

In endeavouring, however, to express the sense I have of the very great and unexpected distinction that has been conferred on me, I must be permitted to say, that it has in it every thing that could render any honour or distinction precious in my eyes. It is accompanied, I thank God, with no emolument—it is attended, I am happy to understand, with not many or very difficult duties—it is chiefly of a literary and intellectual character, and it has been bestowed without any stir or solicitation of mine, by something that approaches very nearly to a popular suffrage.

These considerations would certainly be sufficient to render any similar distinction, in any other seminary of learning, peculiarly grateful and flattering. But I must say, that what chiefly exalts and endears this appointment to me is, that it has been bestowed by the University of Glasgow. It was here that, now more than thirty years ago,⁴ I received the earliest and by far the most valuable part of my academical education—and first imbibed that relish and veneration for letters, which has cheered and directed the whole course of my after life—and to which, amidst all the distractions of rather too busy an existence, I have never failed to return with

fresh and unabated enjoyment. Nor is it merely by those distant and pleasing recollections—by the touching retrospect of those scenes of guiltless ambition and youthful delight, when every thing around and before me was bright with novelty and hope, that this place, and all the images it recalls are at this moment endeared to my heart. Though I have been able, I fear, to do but little to honour this early Nurse of my studies, since I was first separated from her bosom, I will yet presume to say, that I have been, during all that interval, an affectionate and not an inattentive son. For the whole of that period, I have watched over her progress and gloried in her fame;—and at your Literary Olympics, where your prizes are distributed, and the mature swarm annually cast off to ply its busy task in the wider circuit of the world, I have generally been found a fond and eager spectator of that youthful prowess in which I had ceased to be a sharer, and a delighted chronicler of that excellence which never ceased to be supplied. And thus, the tie which originally bound me to the place, was never allowed to be broken; and, when called to the high office which I this day assume, I felt that I could not be considered as a stranger, even by the youngest portion of the society over which I was to preside.

It has not been unusual, I believe, on occasions like the present, to say something of the fame of the University, and of the illustrious men who have from time to time contributed to extend it. I shall not now, however, enter upon such a theme. But on finding myself, after so long an interval, once more restored to this society, and re-

INAUGURAL ADDRESS

assumed as one of its members, it is impossible for me not to cast back one glance of melancholy remembrance and veneration to the distinguished individuals by whom it was then adorned, and from whom my first impressions of intellectual excellence were derived. Among these, it is now a matter of pride and gratification, that I can still recollect the celebrated Dr. Reid⁵—then verging, indeed, to his decline—but still in full possession of his powerful understanding, and, though retired from the regular business of teaching, still superintending, with interest, the labours of his ingenious successor, and hallowing, with the sanctity of his venerable age, and the primitive simplicity of his character, the scene over which his genius has thrown so imperishable a lustre.

Another potent spirit was then, though alas! for too short a time, in the height and vigour of his strong and undaunted understanding—I mean the late Mr. Millar,⁶ whom it has always appeared to me to be peculiarly the duty of those who had the happiness of knowing him, to remember and commemorate on all fit occasions; because, unlike the great philosopher to whom I have just alluded, no adequate memorial of his extraordinary talents is to be found in those works by which his name must be chiefly known to posterity. In them there is, indeed, embodied a part—though, perhaps, not the best or most striking part—of his singular sagacity, extensive learning, and liberal and penetrating judgment. But they reveal nothing of that magical vivacity, which made his conversation and his lectures still more full of delight than of instruction;—of that frankness and fearlessness, which

BY FRANCIS JEFFREY, ESQ.

led him to engage, without preparation, in every fair contention, and neither to dread nor disdain the powers of any opponent;—and still less, perhaps, of that remarkable and *unique* talent, by which he was enabled to clothe, in concise and familiar expressions, the most profound and original views of the most complicated questions; and thus to render the knowledge which he communicated so manageable and unostentations, as to turn out his pupils from the sequestered retreats of a College, in a condition immediately to apply their acquisitions to the business and affairs of the world.

In indulging in these recollections, I am afraid I am but imperfectly intelligible to the younger part of my hearers, to whom the eminent individuals I have mentioned can be known only as historical or traditionary persons; but there is one other departed light of the same remote period, in referring to whom, I believe, I may reckon upon the sympathy of every one who now hears me; and over whose recent and sudden extinction all will be equally ready to lament. It is melancholy—and monitory, I trust, to us all,—to reflect, that in the short space which has elapsed since my election to this office, this seminary has been deprived of one of the oldest and most distinguished of the teachers by whom it has ever been adorned; and it is no small detraction from the pleasure which I had promised myself in appearing here to-day, that I cannot be welcomed by the indulgent smile of that amiable and eminent individual. I had the happiness of receiving a very kind message from him, dictated, I believe, the very day before his death, and

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when I was far, indeed, from suspecting that it was to be the last act of our intercourse on earth. I need not say that I have been alluding to the late excellent Mr. Young,⁷—a man whose whole heart was to the last in the arduous and honourable task to which his days were devoted,—and who added to the great stores of learning, the quick sagacity and discriminating taste by which he was distinguished, an unextinguishable ardour and genuine enthusiasm for the studies in which he was engaged, that made the acquisition of knowledge, and the communication of it, equally a delight,—and who, with habits and attainments that seemed only compatible with the character of a recluse scholar, combined, not merely the most social and friendly dispositions, but such a prompt, lively, and generous admiration of every species of excellence, as made his whole life one scene of enjoyment, and gave to the moral lessons which it daily held out to his friends and disciples, a value not inferior to that of his more formal instructions.

I have permitted myself to say thus much of the dead. Of the living, however unwillingly, I believe I should now forbear to say anything. Yet I cannot resist congratulating myself, and all this assembly, that I still see beside me one surviving instructor of my early youth,*—the most revered—the most justly valued of all my instructors ;—the individual of whom I must be allowed to say *here*, what I have never omitted to say in every other place, that it is to him, and his most judicious instructions, that I

* This refers to the late Professor Jardine.⁸—ED.

BY FRANCIS JEFFREY, ESQ.

owe my taste for letters, and any little literary distinction I may since have been enabled to attain. It is no small part of the gratification of this day, to find him here, proceeding, with unabated vigour and ardour, in the eminently useful career to which his life has been dedicated ;—and I hope and trust that he will yet communicate to many generations of pupils, those inestimable benefits to which many may easily do greater honour, but for which no one can be more sincerely grateful than the humble individual who now addresses you.

But I must not indulge myself farther on themes like these ; and ought here, perhaps, indeed, to close this long address. There is one topic, however, which I feel that it would be unsatisfactory, and I am sure that it would be unnatural, to pass over in absolute silence. Every one that hears me is aware, that in the pride and the pleasure of this day there are, or rather were, some grains of alloy. My election was not unanimous ; and I had not the support of those reverend and learned persons, of the value of whose good opinion I trust I am fully aware. To some it may appear that it would have been wiser and more decorous to have omitted all mention of this circumstance. My impressions, I confess, are different. It suits but ill at any time with my temper and habits, to have that in my heart which my lips are forbidden to utter ; and, on the present occasion, I have the less scruple to obey the impulse that is natural to me, because I have great pleasure in stating, that I have been received with so much indulgence and cordiality by the far greater part of those who could not concur in my elec-

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tion, as to have entirely effaced any uncomfortable feeling that might otherwise have remained on my mind. I think it right also thus publicly to state, that in the circumstances in which they were placed, I am satisfied that those reverend and learned persons could not with propriety or honour have acted otherwise than they did;—and I feel it equally my duty to say farther, that from the inquiries I have recently made, I am persuaded that the prejudices which I have understood to have prevailed against my excellent friend and predecessor Mr. Finlay⁹—and to which it is very probable that I owe my present situation,—proceeded, in a great degree, if not altogether, from misapprehension.* In what manner what I have now stated is received by any part of my auditors is to me a matter of indifference;—I have not come here either to court or to receive applause, but to say what my station and my sense of duty appear to me to require;—and I repeat, that if those who may now view things in a different light, will take the trouble to repeat the inquiries I have made, I am persuaded they will ultimately concur in my opinion;—and I confidently hope, that before I can have an opportunity of visiting you here again, Mr. Finlay will be restored to all that popularity which he once possessed, and which I am myself satisfied he has never ceased to deserve. In justice to the individuals concerned, I should, at any rate, have stated these things. But, as the head of the Discipline of this seminary, I now feel myself peculiarly called on to make the statement—

* Here some symptoms of dissatisfaction were manifested among a few of the younger Students.—ED.

BY FRANCIS JEFFREY, ESQ.

satisfied that in thus endeavouring to dissipate any shade of misunderstanding that may have stolen across the face of this society, I was taking the most effectual means to strengthen and restore the best foundation of all discipline—the mutual confidence and cordiality of all the parties concerned in its preservation.

With regard to the younger part of my auditors, to whom, I understand, I am chiefly indebted for the honour I this day assume, I think I may now say, without suspicion of flattery, that while I am persuaded they are here in the way of receiving a greater mass of useful and substantial information than could be acquired in any other institution in the same time, I have always thought that they had still greater advantages from another practice, peculiar, I believe, to this University, and forming a very remarkable part of the moral and intellectual training it bestows:—I allude now to the practice of making the young men act, from a very early age, as umpires and judges of the performances and merits of each other,—and thus not only forming them to early habits of discrimination and vigilant observance, but, what is of infinitely greater importance, teaching them, experimentally, the value of perfect candour, firmness, and impartiality; setting boundaries to fair emulation, and bringing constantly into view the importance of upright, honourable, and amiable dispositions. By this simple and admirable expedient, the want of a close and familiar intercourse among our school-boys, with which we are sometimes reproached by our neighbours in the South, is effectually supplied; and I am persuaded that

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there is not to be found anywhere an assemblage of youth more advanced in this moral and manly discipline, than that which is now before me. To have united the suffrages of so many of such a society, is certainly much more flattering to me, than the approbation of persons of such tender years could possibly have been under any other circumstances.

Before entirely leaving this subject, I think it right to observe, that nothing can be more natural and proper, than that the ordinary governors of so great a society as this should generally wish to appoint, as their higher and honorary officers, persons of high rank or great official or political consequence, in order that the important interests which it involves may be more effectually cared for and promoted. In this respect, I am afraid, I shall prove but a very inefficient servant. But in all that depends on personal zeal and diligence, I think I can pledge myself to the full and faithful discharge of my office, in terms of the solemn oath which I have this day taken in your presence. If you have chosen a Rector who can do you but little service, I think I can promise that at least he shall do you no dishonour,—and here freely engage to perform all the duties that belong to my place, uninfluenced either by love of popularity or fear of offence, and unseduced even by that habitual indolence, from which I have always been in much greater danger.

And, in concluding, I may perhaps be permitted to say, that however fitting it is that this place should generally be filled by persons of rank and authority, it may not be altogether without its use, now and then to exalt

BY FRANCIS JEFFREY, ESQ.

to it an individual whose only titles to that distinction are his love of letters, and of the establishment which is here dedicated to their honour. An excitement may thus be given to honourable ambition in some bosoms, that might have slumbered over an ordinary installation;—and I cannot help fondly imagining, that the spectacle of this day may waft a spark to some aspiring and yet unkindled heart, that may hereafter spread a blaze of glory round its owner, and the place of his training.

I have but a word more to say, and that is addressed, perhaps needlessly, to the younger part of my hearers. It would be absurd to suppose, that they had not heard often enough of the dignity of the studies in which they are engaged, and of the infinite importance of improving the time that is now allotted for their cultivation. Such remarks, however, I think I can recollect, are sometimes received with distrust, when they come from those anxious teachers whose authority they may seem intended to increase—and, therefore, I venture to think, that it may not be altogether useless for me to add my unsuspected testimony in behalf of those great truths; and, while I remind the careless youth around me, that the successful pursuit of their present studies is indispensable to the attainment of fame or fortune in after life, also to assure them, from my own experience, that they have a value far beyond their subserviency to worldly prosperity; and will supply, in every situation, the purest and most permanent enjoyment—at once adorning and relieving the toils and vexations of a busy life, and refining and exalting the enjoyments of a social one. It is impossible,

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however, that those studies can be pursued to advantage in so great an Establishment as this, without the most dutiful observance of that discipline and subordination, without which so numerous a society must unavoidably fall into the most miserable disorder, and the whole benefits of its arrangements be lost. As one of the guardians of this discipline, I cannot bid you farewell, therefore, without most earnestly entreating you to submit cheerfully, habitually, and gracefully, to all that the parental authority of your instructors may find it necessary to enjoin—being fully persuaded, that such a free and becoming submission is not only the best proof of the value you put on their instructions, but, in so far as I have ever observed, the most unequivocal test of a truly generous and independent character.

I have now only to repeat my thanks for the great honour I this day receive at your hands, and for the kindness with which you have listened to these observations.

INAUGURAL ADDRESS

DELIVERED BY

FRANCIS JEFFREY, ESQ.,

ON THURSDAY, JANUARY 3, 1822.

MR. PRINCIPAL, PROFESSORS, AND STUDENTS,—

THOUGH it is not usual for persons to address you on their re-election to the distinguished office I have this day resumed, yet, from the peculiar circumstances of my case, I cannot resist the present temptation to express my gratitude for the honour which has been again conferred upon me, and to congratulate the University on its present distinction and prosperity. Notwithstanding the want of unanimity in my election last year, I was received here with the utmost cordiality by those who had considered it their duty, in upholding the established usages of the University, to oppose the views of my friends; and I am now happy to observe the restoration of that complete harmony which can never be interrupted without much inconvenience to all parties. In recurring to the satisfaction which I experienced from the friendly reception I met with from the heads of this institution, I have to add, that in all those transactions where official

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duty necessarily made me a party, every thing has tended to confirm and render permanent this kindly understanding. All the concerns of this society, I can affirm, after the strictest investigation, are managed for your advantage and benefit with the most pure and disinterested integrity. I have thought it right to mention these particulars, not merely from personal gratitude, but to endeavour, as far as lies in my power, to extinguish every feeling of jealousy and dissatisfaction ; and to confirm to your teachers that influence and authority, which, I am thoroughly convinced, are on all occasions exerted for your interest and improvement.

It is known that I have always been an advocate for popular rights, and I think that, generally speaking, any authority used to control these rights, is injudicious ; at the same time, it is not to be forgotten, that rights, to be permanent, must be used with discretion ; and that, in every community, secessions from the natural governors are attended with pernicious consequences. But it may be as well, on the present occasion, to pass from this subject, though I cannot but be proud of the eminently pure manner in which I have been elected.

I have likewise to notice another pleasing improvement in the condition of the College, when compared with that of last year. At that time you were all depressed and grieved by the loss of one of your oldest and most distinguished ornaments,* whose memory will be long cherished by the University, and by every lover of learning and

* The late Professor Young is here referred to.¹⁰—ED.

BY FRANCIS JEFFREY, ESQ.

virtue. At that time the difficulty to repair the loss of such a veteran and tried man appeared to be hopeless and insurmountable; but I have now the happiness of seeing his place most amply and fully supplied by an individual,* whose talents, I feel perfectly assured, will add new lustre to the long established fame of this ancient seminary.

What I have now said might perhaps have been left to be felt or inferred; but I have something yet to mention, which could not have been gathered by my hearers. I am now standing in my last term; I have been early connected with the University of Glasgow, and will yet have a pleasure and delight in looking back to this period of my life, long after the memory of it has been effaced from the minds of my hearers. To render this recollection still more pleasing, I have taken steps to gratify my taste, by founding an additional prize in all time coming. In judging of the department of literature in which it would be proper to award it, I have encountered great difficulty, as there are already more prizes in this seminary than in any other that I know of, and all of them judiciously and beneficially applied. I most cordially agree with the manner in which a number of the rewards of this University are adjudged, namely, by the suffrage of all the competitors; a system which tends to make them generous and candid, and to inculcate feelings, which, I am happy in thinking, are pretty generally understood here. I have now determined to give a prize, to be awarded by the young men

* Professor Sandford.

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themselves, to the individuals who shall excel in recitation and declamation, a science, in the study and knowledge of which, we are so much behind our Southern neighbours. The prize, a Gold Medal,¹¹ will be confined to the two classes where such an excitement seems more particularly called for, the Greek and Latin classes, to each of which it will be given alternately, commencing with the Greek. The first prize will be given away next May, when I shall endeavour to attend personally,—and, in the meantime, I have only to bid you all an affectionate farewell.

PARTING ADDRESS

DELIVERED BY

FRANCIS JEFFREY, ESQ.,

ON FRIDAY, NOVEMBER 15, 1822.

GENTLEMEN,—

THOUGH I believe I have no longer any right to address you in an official capacity, yet I cannot take my final farewell of you without once more returning you my thanks for the indulgence I have uniformly met with at your hands; and offering you my congratulations on the choice you have made of a Rector, who is destined, I am firmly persuaded, far and lastingly to eclipse the undeserved popularity of his predecessor. I think it right also to explain, in a few words, the grounds upon which I, along with the great majority of those who now hear me, have given him, on this occasion, the preference over his illustrious competitor. Between two such candidates, it might well have been thought difficult to choose; and if the result of our decision had been supposed to depend on any comparative estimate of their *general* merits, I

PARTING ADDRESS

should certainly have felt the task of selection to be one of infinitely greater difficulty and delicacy, than that which we have actually had to discharge. Sir Walter Scott,¹² in point of inventive genius, of discrimination of character, of reach of fancy, of mastery over the passions and feelings of his readers, is undoubtedly superior not only to his distinguished competitor in this day's election, but probably to any other name in the whole range of our recent or ancient literature; and to these great gifts and talents I know that he adds a social and generous disposition, which endears him to all who have access to his person, and has led him to make those splendid qualities subservient to the general diffusion of kind and elevated sentiments. By this happy use of these rare endowments, he has deservedly attained to a height of popularity, and an extent of fame, to which there is no parallel in our remembrance, and to which, as individuals, we must each of us contribute our share of willing and grateful admiration. But what I wish to impress upon you is, that those high qualities are rather titles to general glory than to *Academic* honours; and, being derived far more from "the prodigality of nature" than the successful pursuits of study, have their appropriate reward rather in popular renown, than in the suffrages of societies dedicated and set apart for the encouragement of learning and science. The world at large is Sir Walter Scott's University, in which he studies and in which he teaches; and every individual who reads is a concurrent suffragan for the honours he has earned from *the public*. We, however, are not met to-day merely as a portion of that

BY FRANCIS JEFFREY, ESQ.

public; or to express as individuals what we owe to its benefactors. We are met as members of a *Learned Body*, a society consecrated to the cultivation of those severer studies in which the perseverance of the young should be stimulated by the honours which they help to confer on those who have made the greatest advances; and, acting in this capacity, and with a due sense of the ends of the institution in which we are united, we ought, it rather seems to me, on an occasion like this, to take care that we are not too much dazzled with the blaze of that broader and more extended fame which fills the world beyond us. Now it appears to me that, in all the attainments which are to be honoured in a seat of Learning, Sir James Mackintosh¹³ is as clearly superior to his competitor as he is inferior, perhaps, in the qualities that entitle him to popular renown. In profound and exact scholarship—in learning, properly so called, in all its variety and extent—in familiarity with all the branches of philosophy—in historical research—in legislative skill, wisdom, and caution—in senatorial eloquence, and in all the amenities of private life and character, I know no man (taking all these qualifications together) not merely to be preferred, but to be compared with him whom we have this day agreed to honour and invite among us. And considering him as a great example of the utility and the beauty of those attainments, which we are here incorporated to cultivate and exalt, I cannot but feel that we have done right in giving him the preference upon this occasion, over that other distinguished person to whom he has this day been opposed, and who would undoubtedly have done honour to

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the situation for which he was proposed. The great comfort in such a competition as that in which we have been engaged is, that it cannot terminate in any choice that shall not be a subject of congratulation ; and it is only in looking to him who has *not* been elected, that there can be any room for feelings of regret. I have thus endeavoured to explain the motives which have induced me to concur with the majority of my co-electors—less for the sake of preventing misconstructions, for which I care very little, and which I do not fear at all, than to gratify myself by expressing a little of what I feel of the merits of both the distinguished candidates, whom I have the honour of ranking, almost equally, in the list of my friends. The choice you have made I do conscientiously believe to be the best calculated for promoting the interests of this University, and the honour of the studies in which all its members are engaged. I have only again to congratulate you upon that choice—to thank you for the attention with which you have favoured me—and, for the last time, to bid every one of you affectionately farewell.



INAUGURAL ADDRESS

DELIVERED BY

SIR JAMES MACKINTOSH, KNT.,

ON FRIDAY, JANUARY 3, 1823

MR. PRINCIPAL, PROFESSORS, AND STUDENTS,—

I BEG to return you my sincere and hearty thanks, for the high, unmerited, and unexpected honour, to which I have been raised by the suffrages of this University. So unexpected has this honour been, that the election was completed before I knew I was a candidate. In addressing this assembly, I am placed in a situation of great difficulty and delicacy. The tone of those calm and mild studies to which this University is consecrated, will not permit politics to intrude itself here,—and my voice has for a long time been raised in political contention. Universities are of value only for the production of those purposes which all good men of all ages, and sects, and parties, equally esteem and equally cherish. Nothing is to be studied and contemplated here, but that which is to render men good subjects of a just government.

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I do feel myself honoured when I consider the illustrious competitor to whom I was opposed,* and I would with great pleasure have taken this opportunity of saying of him in public, what I have uniformly said of him in private, if so much praise and admiration had not already been paid him by my friend and predecessor,† the effect of whose encomium I will not mar by attempting to repeat it in less skilful phrase. Speaking of my own feelings, I would have considered it no loss of honour to have been vanquished by such a competitor. The presence of my excellent friend, the late Lord Rector, restrains me from saying all I could wish to say respecting him; but I am sure no man who knows me will think that I underrate my own feelings, in the general assertion that he is a man, at least, as much beloved as he is admired by his readers and his hearers. He is as much the darling of those societies of which he is an individual member, as he is almost a solitary instance of a long and brilliant literary reputation, joined to a professional career of equal length and brilliancy. I will be careful that there shall not escape from me a single expression, which may create the least irritation; and I will do my utmost to preserve concord and goodwill within the University. If my own character were not a sufficient security that I would not depart from those rules, I have now beside me two of the dearest friends of my youth,‡ who have raised themselves to the highest judicial situations in the country, and I am sure that

* Sir Walter Scott. † Mr. Jeffrey.

‡ Lords Gillies and Alloway.

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even their friendship for me would not sanction party politics.

But to revert to the honour which has been done me: I must say, that it is one of the most flattering distinctions that could have been conferred upon me; for it is peculiarly gratifying to those immersed in political affairs, that any part of their conduct should receive the calm approbation of those devoted to study. I greatly prize any literary honour from a Scottish University, and more especially from so distinguished a seminary as this. It reminds me of that period of life, and of those scenes where I derived that love of literature, which has been the never-failing and steady enjoyment and consolation of my life, and to which I can now add the testimony of a great Latin orator, as proved from his own experience:—
“*Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent.*”* I am verging on those years in which I am almost entitled to confirm by experience, that which I feel not to be a panegyric on letters, but a testimony by one who was most eminently qualified to estimate their value. I feel in a more sensible manner the honour that has been done me, in this, that the youth of the University have been principally instrumental in the election. I must confess there is something in this feeling of approbation of youth, (which must of necessity be pure) which is extremely gratifying, especially to those who pass through a long and varied life. I recur to the

* Cicero pro Arch.

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early period of my existence, and I now feel a renovation of the pleasure I enjoyed when I was one of a similar class : I feel a sort of renovation of the pursuits and friends of my youth—my sympathy rises with your expression of approbation ; and I cannot but acknowledge that I feel as if I were sensible that were I in your situation, I should long to have done just as you have acted. It can be no great infatuation in me, therefore, to say, that I warmly value the approbation and support of youth, like the poet who revisits the scenes of his early life :—

“ I feel the gales that from ye blow,
A momentary bliss bestow ;
As waving fresh their gladsome wing,
My weary soul they seem to sooth,
And, redolent of joy and youth,
To breathe a second Spring.”*

But, Gentlemen, no delight or gratification could recommend to me an Institution in which such privileges are granted to youth, as you enjoy, unless my reason and experience were satisfied of their utility. I am satisfied that the privileges of the Academic youth of this University, which have been enjoyed for so many ages, are most beneficial to your academical institutions. They serve to promote industry, to lighten obedience, to sweeten discipline, and to attach the Students to the University. It seems to me that all great seminaries should serve but as means of preparation for the active duties of life. I am satisfied that the original institutions of this seminary,

* Gray.

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which conferred upon the youth the election of their first Magistrate, have been wisely contrived, for they have never exercised that valuable privilege without doing honour to themselves and the University. In looking over the list of the names of those who have been raised to that distinguished eminence by their suffrages, I observe no name I should wish to be expunged. They have always used this privilege wisely and honourably. Their minds have not yet been influenced by venal or interested motives, and their voices are more to be valued than if they had been moved by considerations which influence persons of riper years, but of less disinterested feelings. Besides, the calculations of probability are in this respect confirmed by experience: the holders of this office have uniformly been such as were recommended to the youthful minds of the Students, by some eminent claims to distinction in rank or station, or in science and literature, in legislation, in the useful arts, in the science of government, or in some department of public business beneficial to the country. Is it nothing, that the youth of this University should be trained in their earlier years to exercise those functions of duty, which they may, in maturer years, be called on to practise, in the election of the magistracy of the country, or of the framers of the law, which it is the peculiar blessing of our happy constitution that the people are supposed to be privileged to exercise? This early acquaintance with the rights of freemen, qualifies them to use them without any tumultuary or disorderly feelings; as habitual rights, which lead to no disorder in their future exercise, whenever they have opportunities of using

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the elective franchise, in any of the various forms which our Constitution provides. It has ever appeared to me, that by this excellent institution, the youth who are thus graciously entrusted with the choice of their Academical Magistrates, are consoled for their subjection to the academical laws, and are more submissive to the necessary discipline of the University, than in other situations where they are deprived of every power of electing their Magistracy. So wisely has this election been managed by the youths of the University, that I am almost overwhelmed by the talents and worth of my celebrated predecessors. The youth of Glasgow have shown the highest veneration for the productions of genius; I too can revere the philosopher, and admire the poet; and yet I still think that due applause should not be withheld from those whose lives have been spent in studying the nature and utility of government. In the year 1784, when, from the state of political affairs, it would have seemed peculiarly delicate for any literary body to have distinguished a person so strongly opposed to the administration of the day, this University elected to be Lord Rector, Edmund Burke, who has been called the most philosophical orator of his day, but whom I would rather describe as the most eloquent political philosopher of modern times.—I am well aware I have no claim to engage your attention, but that of a countryman engaged in laborious public pursuits. I am well aware that I have no other pretensions than the love of letters; my life has been variegated, and has left little time for the prosecution of projects that were formed in my early life; and the age of repose has been converted

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into an age of anxiety. I would advise those who are masters of their own time, that they should confine their life to one object, and not be distracted by diversity of pursuit. I may observe, Gentlemen, that the national partiality which we in Scotland feel for one another, may have had some share in this election. This has been considered by some as a reproach. But it is a singular circumstance, that one of the greatest writers of antiquity represents this quality as predominating among the inhabitants of the mountainous regions of Italy. It is designated "*fautrix suorum regio*," to which some in modern times have made an approach.

I should think myself culpable, Gentlemen, were I to pass over a few of the extraordinary honours that have distinguished this University in former times. It was founded by the Roman Catholic establishment; was coeval with the art of printing, with a period when a few mechanics, by finding out the means of inventing a new copying machine, changed, in some measure, the whole system of letters, and almost of civil society. It was a curious fact, that this discovery was made at the period of the evacuation of France by the English troops. This was an event that was expected to work out a wonderful change on Continental politics. The other event was hardly known. Yet in the course of so short a period, we now find it a difficult matter to settle the precise time of their leaving France: it is involved in obscurity, and interests no one. But this mechanical art has been extending and improving the condition of mankind; has been performing its part with silence, rapidity, and security; and

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will never perish so long as man exists to be benefited by it. This University might seem to have been deprived of its chief prop and stay by the Reformation; but it is not the course of reformation to sweep away the sciences; it only fixes them on a firmer foundation. The Reformation—the emancipation of the human understanding, gave a new vigour to the University. Under the government of Melville,¹⁴ the able lawgiver of the Presbyterian Church, this University acquired a new impulse, which led it directly forward to that prosperity at which it was soon to arrive. In a brighter period, Dr. Gilbert Burnet,¹⁵ to whom England owes the history of her Reformation, and the exposition of her creed, and to whom the liberties of England are deeply indebted, and whose language is elegant, and whose sentiments are liberal—he came from amongst you, and honoured the Divinity chair of this University, by his virtues and his genius. To me it seems singular, that the sciences have not retired here, as elsewhere, to a hermitage, but have come and planted themselves in the heart of a great and populous city, which has risen to be the second in the Island, and the third in the Empire;¹⁶ and in the very midst of this great city, this University has been planted. And it is singular that the two most important new sciences discovered in the eighteenth century, the sciences of Chemistry and Political Economy, were both laid, at the same time, within these walls where I now address you. They are both of such a nature as to unite the active with the speculative duties of life. About the same time the discovery of the Steam Engine was made by Mr. Watt,¹⁷ a person connected with this

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University,—one of the most important discoveries in modern times. This great increase of scientific knowledge, was the result of the union of recluse speculation with the active duties of life, and of the intimate acquaintance which Dr. Smith and Dr. Black¹⁸ maintained with the practical business of this great city. This shows the advantage of men of scientific skill, mixing with the various individuals who exert themselves in perfecting the arts, compared with those who doze away life in dreams of science, without applying them to the practical benefit of mankind. Give me leave to say, that in other branches of science, this University has not been less distinguished than in these. I hold in my hand an old edition of Ptolemy, printed in 1530, in which is given a character of the various nations in the world. The character assigned to the Scots is, that they are, first, prompt to revenge; second, full of the pride of birth, so that they boast of royal descent, though in a state of beggary; and third, they are much addicted to logical and metaphysical subtilities.¹⁹ It is fortunate that the reign of Law and regulated Government, has restrained this love of revenge within reasonable bounds; and that the progress of commerce and the arts, has introduced a feeling of equality among persons of birth and of merit. But it is curious that, even up to our own time, no change has been wrought upon that other part of our character. The disposition to abstract science still adheres to the Scottish nation. But the study of metaphysics has no where been more rationally or more successfully cultivated than amongst you, and while it has been stript of its subtilities, it has retained all

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its vigour and its usefulness. There is now, Gentlemen, none of that spirit of hostility to our countrymen of other persuasions, that formerly was said to distinguish the people of this country. This spirit of intolerance is fast wearing away from every country. Catholic chapels are now erected at Amsterdam and Geneva; I have seen a Catholic bishop at Boston; and even in Glasgow I have been delighted to see erected, within these few years, a Catholic chapel,²⁰ probably the most beautiful in the Island.* Those of you who have manifested symptoms of disapprobation, would probably have withheld doing so, had you waited for the following sentence. Far be it from me ever to assert any sentiment inconsistent with my original convictions of the doctrines of a sincere Protestant, or with the most determined opposition to the arbitrary doctrines, and dominant and intolerant spirit of the Church of Rome. On the contrary, the reason I rejoice in the existence of such a Catholic edifice is, that it proves that the stain of intolerance has been wiped away from the Protestant Church.

I am afraid that I have intruded too long on your time. It would give me the greatest pleasure to prolong my intercourse with you, but I fear it will be inconvenient for you. I cannot, however, leave this Hall, without alluding to the various distinguished individuals who have done honour to this University. The scientific and benevolent Hutcheson²¹ led the way in a theory of morals, and his opinions have been illustrated in a life by Principal

* Here disapprobation was manifested by a part of the audience.—ED.

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Leechman,²² which deserves to be better known, written with great elegance, and occasionally rising into eloquence. Dr. Smith united great ancient learning, with a familiar knowledge of the affairs of active life; and in the science of Political Economy, as well as of morals and the principles of sound taste, he has established a distinguished reputation. Dr. Reid discussed, with excellent good sense, the principles of Metaphysics and Ethics. The lives and opinions of those eminent persons have been made known to all Europe, in a style of splendid eloquence, by Professor Dugald Stewart,²³ a philosopher, who, by his writings, has infused the love of sound opinions and of virtue into more human bosoms, than it has ever fallen to the lot of any other man to do. I cannot conclude without warmly adverting to the distinction conferred on this University, by my late friend, Mr. Millar,* whose merits are too fresh in the recollection of all who hear me, to justify me in dilating upon them.

Thus, Gentlemen, in addition to the great men who founded the University, a succession of illustrious men have been raised up; and it cannot be too much the practice of those who now, so honourably and respectably, fill the places of their illustrious predecessors, to hold up to the youth under their charge the example of the Smiths, the Hutchesons, the Blacks, and a host of other great names who have adorned the University, and benefited mankind by their discoveries or their writings.

* See "Appendix, p. 191."

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I return you, Gentlemen, my sincere thanks for the honour you have conferred upon me.

PARTING ADDRESS

DELIVERED BY

SIR JAMES MACKINTOSH, KNT.,

ON MONDAY, APRIL 4, 1826.

GENTLEMEN,—

YOU have heard, from the minutes, the circumstance²⁴ which has led to my coming here to-day, to perform the duty connected with my office. By the indulgence of the Very Reverend Principal, and of the learned and reverend Professors, I take the liberty of making a few observations before proceeding to give my vote. For my own re-election, I ought, in the first place, to return you thanks, Gentlemen, heartily and sincerely. And I feel peculiar pleasure in having become the channel, through which a valuable gift has been bestowed upon the University. The memory of James Watt is greatly honoured; and will receive, from the gratitude of his country and of mankind, the highest respect, while talent and genius continue to be admired. Through me, his son has presented the statue of an illustrious Father,²⁵ to be placed in some conspicuous place of this University, in which he imbibed a philosophical spirit that has been the

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means of immortalizing his name. I feel proud, Gentlemen, in being the channel through which this statue has been given; and I trust in God that it is destined to awaken in generations yet unborn, the ambition of multiplying the means of human enjoyment, and of extending the dominion of man over nature. I must also congratulate this University on another singular honour which belongs to it, and of which no other University in England can boast. It is now nearly seventy years since, in the University of Glasgow, was delivered a clear and powerful exposition of those great principles of political economy, on which the welfare and happiness of nations depend,—principles that have made their way, through prejudice and ignorance, into the councils of government, and which suggest the means of perpetuating the prosperity of our country. Some of the youth before me will feel their minds roused by the names of Watt and Smith, and will, I trust, cherish and support the honour and the fame, which belongs to the University of which they are members.

I wish not to enter into the indelicate and invidious task, Gentlemen, of drawing any comparison between the two most eminent persons who have divided your suffrages. I am not sufficiently qualified to make such a comparison; but, in truth, the comparison, to be reasonable, must be founded on a resemblance which does not exist in the present case. But although I had the other qualifications requisite, I am free to confess, that I possess not impartiality. However the election had turned out, the object would have reflected honour on your choice; the difficulty lay in the richness of the objects.

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I should have proceeded in silence to discharge my duty, if I did not think that I might make one or two observations on the subject, not wholly without use to the younger part of my hearers. The example of an extraordinary man, in the direction of his powers, is lost to the majority of mankind, but the course of his studies, the maxims which regulate and guide him, and the habits which distinguish his pursuits, may be of great use to all who apply themselves to literature or science. Happy were it to know, and to pursue the course of study, and the habits of the Gentleman to whom I am about to give my casting vote. His course of study affords no countenance to any of those views which are apt to slacken the ardour of youth; no countenance to the maxim that any superiority of genius can compensate for arduous labour. No man knows better how to employ his labour to advantage, or is more constant in its employment. His mind is powerful and robust; it can labour long, and apply intensely, and it is ever ready to labour. No maxim is more false—none more inconsistent with our experience, or tends more to produce coxcombs and pignies in intellect, than that which affirms that intense study is not necessary for the improvement of natural talent. He would say to you, in the language of one of the most distinguished characters in the ancient world, “*Fatebor me in adolescentia diffisum meo ingenio quaesisse adjumenta doctrinae.*”^{*} He who used this was no plodder nor drudge; he possessed the richest variety of powers and

* Cicero pro L. Murena.

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accomplishments, and he tells you that he distrusted his natural genius, and sought the aids of knowledge. Mr. Brougham's,²⁶ example and talent were founded and fostered, not by superficial studies; his naturally strong understanding was first exercised on the severer sciences, in which he greatly distinguished himself; and I may assure you of their value, not only to those who study them with a professional view, but as a system of mental gymnastics. No man ever felt Mr. Brougham's hostility, who did not acknowledge the skill and strength of his understanding. His example is well fitted to guard us against another prevalent fault and vulgar practice, that those men who aim at general principles, are entitled to neglect accuracy of knowledge. Such men despise the knowledge, the value of which they are ignorant. But by means of the electric rapidity of his conception, he searches through the intricacies, and sees the whole of a question before other men have looked at the beginning; and, in a moment, he can turn his undivided attention to another subject. His most remarkable powers of mind; his eminent knowledge and just views of the true interests of this mighty empire; his capacity to observe facts the most minute, which would have escaped any other mind; his ability to reduce them to order and method, and of preventing them from oppressing his mind; the vivacity with which he addresses his audience, and the powerful influence of his eloquence, all conjoin in recommending him as an example fit to imitate, and worthy of being admired. "*Mens agitat molem et magno se corpore miscet.*" This naturally robust understanding, thus exercised in

BY SIR JAMES MACKINTOSH.

the severer studies, and thus furnished with every sort of useful and accurate knowledge, has not in the least degree disinclined him to the cultivation of classical literature. In Scotland, we may sometimes look down on studies of the latter kind, and Professors in other countries may have looked on our pursuits with a disregard equally unreasonable. Scholars are more excusable in despising the severer studies, than philosophers in despising classical literature; for what is the advantage of philosophy, if it does not teach the use of literature? It is so far imperfect philosophy.—In the multiplicity of his pursuits as a lawyer and a statesman, the authors of antiquity have ever been his study. His genius whispered to him their importance, and he has never failed to listen to

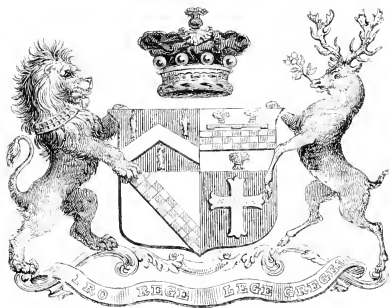
“Those ancients, whose resistless eloquence,
Wielded at will the fierce democracy,
Shook the arsenal, and fulmin'd over Greece
To Macedon, and Artaxerxes' throne.”*

With singular precision, Milton frames to himself eloquence of the highest kind; and the views he has of its power are of such a sort, that they could not be applied even to the eloquence of Cicero. Nothing of ornament or of show, nothing of amusement or delight, is here; all is terrible, and urges on to battle and to victory. You hear of “resistless eloquence, which wielded at will the fierce democracy,” carries terror and dismay to the most distant seat of the tyrant; and guards, by its energy,

* See *Paradise Regained*, B. IV.

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Athens and liberty. That overwhelming species of eloquence which Mr. Brougham has cultivated, has been greatly assisted by his study of the great masters of antiquity. With him, eloquence is not a matter of parade or of holiday recreation, not even of elegant pleasure and refined delight, but one of those mighty instruments by which he would excite the feelings of men, and convince their understanding, lead them to truth and justice, and root out their prejudices, and conquer their passions. In conclusion, without any derogation from that illustrious person to whom I before alluded, and who knows my admiration of his character, the name of Mr. Brougham may rouse the not less generous ambition of serving our country in public life. I give my casting vote to Henry Brougham, Esq.



INAUGURAL ADDRESS

DELIVERED BY

HENRY BROUGHAM, ESQ.,

ON WEDNESDAY, APRIL 6, 1835.

GENTLEMEN,—

IT now becomes me to return my very sincere and respectful thanks for the kindness which has placed me in a chair, filled at former times by so many great men, whose names might well make any comparison formidable to a far more worthy successor.

While I desire you to accept this unexaggerated expression of gratitude, I am anxious to address you rather in the form which I now adopt, than in the more usual one of an unpremeditated discourse. I shall thus, at least, prove that the remarks, which I deem it my duty to make, are the fruit of mature reflection, and that I am unwilling to discharge an important office in a perfunctory manner.

I feel very sensibly, that if I shall now urge you, by general exhortations, to be instant in the pursuit of the

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learning, which, in all its branches, flourishes under the kindly shelter of these roofs, I may weary you with the unprofitable repetition of a thrice told tale ; and if I presume to offer my advice touching the conduct of your studies, I may seem to trespass upon the province of those venerable persons, under whose care you have the singular happiness to be placed. But I would nevertheless expose myself to either charge, for the sake of joining my voice with theirs, in anxiously intreating you to believe how incomparably the present season is, verily and indeed, the most precious of your whole lives. It is not the less true, because it has been oftentimes said, that the period of youth is by far the best fitted for the improvement of the mind, and the retirement of a college almost exclusively adapted to much study. At your enviable age, every thing has the lively interest of novelty and freshness ; attention is perpetually sharpened by curiosity ; and the memory is tenacious of the deep impressions it thus receives, to a degree unknown in after life ; while the distracting cares of the world, or its beguiling pleasures, cross not the threshold of these calm retreats ; its distant noise and bustle are faintly heard, making the shelter you enjoy more grateful ; and the struggles of anxious mortals embarked upon that troublous sea, are viewed from an eminence, the security of which is rendered more sweet by the prospect of the scene below. Yet a little while, and you too will be plunged into those waters of bitterness ; and will cast an eye of regret, as now I do, upon the peaceful regions you have quitted for ever. Such is your lot as members of society ; but it will be your own

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fault if you look back on this place with repentance or with shame ; and be well assured that, whatever time—ay, every hour—you squander here on unprofitable idling, will then rise up against you, and be paid for by years of bitter but unavailing regrets. Study then, I beseech you, so to store your minds with the exquisite learning of former ages, that you may always possess within yourselves sources of rational and refined enjoyment, which will enable you to set at nought the grosser pleasures of sense, whereof other men are slaves ; and so imbue yourselves with the sound philosophy of later days, forming yourselves to the virtuous habits which are its legitimate offspring, that you may walk unhurt through the trials which await you, and may look down upon the ignorance and error that surround you, not with lofty and supercilious contempt, as the sages of old times, but with the vehement desire of enlightening those who wander in darkness, and who are by so much the more endeared to us, by how much they want our assistance.

Assuming the improvement of his own mind and of the lot of his fellow-creatures to be the great end of every man's existence, who is removed above the care of providing for his sustenance, and to be the indispensable duty of every man, as far as his own immediate wants leave him any portion of time unemployed, our attention is naturally directed to the means by which so great and urgent a work may best be performed ; and as in the limited time allotted to this discourse, I cannot hope to occupy more than a small portion of so wide a field, I shall confine myself to two subjects, or rather to a few

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observations upon two subjects, both of them appropriate to this place, but either of them affording ample materials for an entire course of Lectures—the Study of the Rhetorical Art, by which useful truths are promulgated with effect, and the Purposes to which a Proficiency in this art should be made subservient.

It is an extremely common error among young persons, impatient of academical discipline, to turn from the painful study of ancient, and particularly of Attic composition, and solace themselves with works rendered easy by the familiarity of their own tongue. They plausibly contend, that as powerful or captivating diction in a pure English style is, after all, the attainment they are in search of, the study of the best English models affords the shortest road to this point; and even admitting the ancient examples to have been the great fountains from which all eloquence is drawn, they would rather profit, as it were, by the classical labours of their English predecessors, than toil over the same path themselves. In a word, they would treat the perishable results of those labours as the standard, and give themselves no care about the immortal originals. This argument, the thin covering which indolence weaves for herself, would speedily sink all the fine arts into barrenness and insignificance. Why, according to such reasoners, should a sculptor or painter encounter the toil of a journey to Athens or to Rome? Far better work at home, and profit by the labour of those who have resorted to the Vatican and Parthenon, and founded an English school, adapted to the taste of our own country. Be you assured that the works of the English chisel fall not more short of

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the wonders of the Acropolis, than the best productions of modern pens fall short of the chaste, finished, nervous, and overwhelming compositions of them that “resistless fulmin’d over Greece.” Be equally sure that, with hardly any exception, the great things of poetry and of eloquence have been done by men, who cultivated the mighty exemplars of Athenian genius, with daily and with nightly devotion. Among poets there is hardly an exception to this rule, unless may be so deemed Shakspeare, an exception to all rules, and Dante, familiar as a contemporary with the works of Roman art, composed in his mother tongue, having taken, not so much for his guide as for his “master,” Virgil, himself almost a translator from the Greeks. But among orators I know of none among the Romans, and scarce any in our own times. Cicero honoured the Greek masters with such singular observance, that he not only repaired to Athens for the sake of finishing his rhetorical education, but afterwards continued to practise the art of declaiming in Greek; and although he afterwards fell into a less pure manner, through the corrupt blandishments of the Asian taste, yet do we find him ever prone to extol the noble perfections of his first masters, as something placed beyond the reach of all imitation. Nay, at a mature period of his life, he occupied himself in translating the greater orations of the Greeks, which composed almost exclusively his treatise, “De optimo genere oratoris;” as if to write a discourse on oratorical perfection, were merely to present the reader with the two immortal speeches upon the Crown. Sometimes we find him imitating, even to a literal version, the

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beauties of those divine originals,—as the beautiful passage of Æschines, in the Timarchus, upon the torments of the guilty, which the Roman orator has twice made use of, almost word for word; once in the oration for Sextus Roscius, the earliest he delivered, and again in a more mature effort of his genius, the oration against L. Piso.*

I have dwelt the rather upon the authority of M. Tullius, because it enables us at once to answer the question, Whether a study of the Roman orators be not sufficient for refining the taste? If the Greeks were the model of an excellence which the first of Roman orators never attained, although ever aspiring after it—nay, if so

* Μὴ γὰρ οἶσθε, ὦ Ἀθηναῖσι, τὰς τῶν ἀδικημάτων ἀρχὰς ἀπὸ θεῶν, ἀλλ' οὐχ ὑπ' ἀνθρώπων ἀσελγείας γίνεσθαι μηδὲ τοὺς ἡσεβηκότας, καθάπερ ἐν ταῖς τραγωδίαις, Πονὰς ἐλαύνειν καὶ κολάζειν ὁρᾶσιν ἡμέμεναις· ἀλλ' αἱ προσπετεῖς τοῦ σώματος ἴδοναι καὶ τὸ μηδὲν ἰκανὸν ἡγεῖσθαι, ταῦτα πληροῖ τὰ ληστήρια—ταῦτ' εἰς τὸν ἐπακτροκέλητα ἐμβιβάζει—ταῦτά ἐστιν ἐκάστω Πονή·—ταῦτα παρακελεύεται τοῖς νέοις, κ. τ. λ.—*Δίσχιν, κατὰ Τιμάρχου.*

Nolite enim putare quemadmodum in fabulis sæpenumero videatis eos qui aliquid impie scelestique commiserint, agitari et perterreri Furiarum tædis ardentibus. Sua quemque fraus et suus terror maximè vexat; suum quemque scelus agitat amentiâque afficit; suæ malæ cogitationes conscientiaëque animi terrent. Hæ sunt impiis assidua domesticæque Furiaë; quæ dies noctesque parentum pœnas à consceleratissimis filiis repetant.—*Pro Sexto Roscio Amerino.*

Nolite enim putare, ut in scenâ videtis, homines consceleratos impulsu deorum terreri Furiarum tædis ardentibus. Sua quemque fraus—suum facinus—suum scelus—sua audacia, de sanitate ac mente deturbat. Hæ sunt impiorum Furiaë—hæ flammæ—hæ faces.—*In Luc. Calp. Pisonem.*

The great improvements in Cicero's taste between the first and the second of these compositions is manifest, and his closer adherence to the original. He introduces the same idea, and in very similar language, in the Treatise *De Leg. Lib.* 1.

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far from being satisfied with his own success, he even in those, his masters, found something which his ears desiderated—*ita avidæ et capaces ut semper aliquid immensum infinitumque desiderent.* Orator. 29.—he either fell short while copying them, or he failed by diverting his worship to the false gods of the Asian school. In the one case, were we to rest satisfied with studying the Roman, we should only be imitating the imperfect copy, instead of the pure original—like him who should endeavour to catch a glimpse of some beauty by her reflection in a glass, that weakened her tints, if it did not distort her features. In the other case, we should not be imitating the same, but some less perfect original, and looking at the wrong beauty;—not her whose chaste and simple attractions commanded the adoration of all Greece, but some gairish damsel from Rhodes or Chios, just brilliant and languishing enough to captivate the less pure taste of half civilized Rome.

But there are other reasons too weighty to be passed over, which justify the same decided preference. Not to mention the incomparable beauty and power of the Greek language, the study of which alone affords the means of enriching our own, the compositions of Cicero, exquisite as they are for beauty of diction, often remarkable for ingenious argument and brilliant wit, not seldom excelling in deep pathos, are nevertheless so extremely rhetorical, fashioned by an art so little concealed, and sacrificing the subject to a display of the speaker's powers, admirable as those are, that nothing can be less adapted to the genius of modern elocution, which requires a constant and almost

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exclusive attention to the business in hand. In all his orations which were spoken, (for, singular as it may seem, the remark applies less to those which were only written, as all the Verrine, except the first, all the Philippics except the first and ninth, and the Pro Milone,) hardly two pages can be found which a modern assembly would bear. Some admirable arguments on evidence, and the credit of witnesses, might be urged to a jury;* several passages, given by him on the merits of the case, and in defence against the charge, might be spoken in mitigation of punishment after a conviction or confession of guilt; but whether we regard the political or forensic orations, the style, both in respect of the reasoning and the ornaments, is wholly unfit for the more severe and less trifling nature of modern affairs in the senate or at the bar. Now, it is altogether otherwise with the Greek masters: Changing a few phrases, which the difference of religion and of manners might render objectionable,—moderating, in some degree, the virulence of invective, especially against private character, to suit the chivalrous courtesy of modern hostility,—there is hardly one of the political or forensic orations of the Greeks that might not be delivered in similar circumstances before

* There is a singular example of this in the remarks on the evidence and cross-examination in the oration for L. Flaccus, pointed out to me by my friend Mr. Scarlett,²⁷ the mention of whose name affords an illustration of my argument, for, as a more consummate master of the forensic art in all its branches never lived, so no man is more conversant with the works of his predecessors in ancient times. Lord Erskine, too, perhaps the first of judicial orators, ancient or modern, had well studied the noble remains of the classic age.

our senate or tribunals; while their funeral and other panegyrical discourses are much less inflated and unsubstantial, than those of the most approved masters of the Epideictic style, the French preachers and Academicians. Whence this difference between the masterpieces of Greek and Roman eloquence? Whence but from the rigid steadiness with which the Greek orator keeps the object of all eloquence perpetually in view, never speaking for mere speaking's sake;—while the Latin rhetorician, “ingenii sui nimium amator,” and, as though he deemed his occupation a trial of skill, or display of accomplishments, seems ever and anon to lose sight of the subject matter, in the attempt to illustrate and adorn it; and pours forth passages sweet indeed, but unprofitable—fitted to tickle the ear, without reaching the heart. Where in all the orations of Cicero, or of him who almost equals him, Livy, “miræ facundiae homo,” (Quinct.) shall we find any thing like those thick successions of short questions, in which Demosthenes oftentimes forges, as it were, with a few rapidly following strokes, the whole massive chain of his argument;—as, in the Chersonese, *Εἰ δ' ἅπαξ διαφθαρήσεται καὶ διαλυθήσεται, τί ποιήσομεν, ἂν ἐπὶ Χερρόνησον ἦ; κρινοῦμεν Διοπείθην; νῆ Δία. Καὶ τί τὰ πράγματα ἔσται βελτίω; ἀλλ' ἐνθένδε βοηθήσομεν αὐτοῖς; ἂν δ' ὑπὸ τῶν πνευμάτων μὴ δυνάμεθα; ἀλλὰ μὰ Δί' οὐχ ἤξει. καὶ τίς ἐγγυητής ἐστι τούτου;*—or, comprising all of a long narrative that suits his argument in a single sentence, presenting a lengthened series of events at a single glance,—as in the *Παραπρεσβεία*:—*Πέντε γὰρ γεγονασιν ἡμέραι μόναι, ἐν αἷς—οὗτος ἀπήγγειλε τὰ ψευδῆ—*

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ὁμῆϊς ἐπιστεύσατε, — οἱ Φωκεῖς ἐπύθοντο — ἐνέδωκαν ἑαυτοῦς — ἀπώλοντο.

But though the more business-like manner of modern debate, approaches much nearer the style of the Greek than the Latin compositions, it must be admitted that it falls short of the great originals in the closeness, and, as it were, density of the argument; in the habitual sacrifice of all ornament to use, or rather in the constant union of the two; so that, while a modern orator too frequently has his speech parcelled out in compartments, one devoted to argument, another to declamation, a third to mere ornament, as if he should say, Now your reason shall be convinced; now I am going to rouse your passions; and now you shall see how I can amuse your fancy—the more vigorous ancient argued in declaiming, and made his very boldest figures subservient to, or rather an integral part of his reasoning. The most figurative and highly wrought passage in all antiquity, is the famous oath in Demosthenes; yet, in the most pathetic part of it, and when he seems to have left the furthest behind him the immediate subject of his speech, led away by the prodigious interest of the recollections he has excited; when he is naming the very tombs where the heroes of Marathon lie buried, he instantly, not abruptly, but by a most felicitous and easy transition, returns into the midst of the main argument of his whole defence—that the merits of public servants, not the success of their councils, should be the measure of the public gratitude towards them—a position that runs through the whole speech, and to which he makes the funeral honours bestowed alike on all the

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heroes, serve as a striking and appropriate support. With the same ease does Virgil manage his celebrated transition in the *Georgics*; where, in the midst of the Thracian war, and while at an immeasurable distance from agricultural topics, the magician strikes the ground on the field of battle, where helmets are buried, and suddenly raises before us the lonely husbandman, in a remote age, peacefully tilling its soil, and driving his plough among the rusty armour and mouldering remains of the warrior.*

But if a further reason is required for giving the preference to the Greek orators, we may find it in the greater diversity and importance of the subjects upon which their speeches were delivered. Beside the number of admirable orations and of written arguments upon causes merely forensic, we have every subject of public policy, all the great affairs of state successively forming the topics of discussion. Compare them with Cicero in this particular, and the contrast is striking. His finest oration for matter and diction together, is in defence of an individual charged with murder, and there is nothing in the case to give it a public interest, except that the parties were of opposite factions in the state, and the deceased a personal as well as political adversary of the speaker. His most exquisite performance in point of diction, perhaps the most perfect prose composition in the language, was addressed to one man, in palliation of another's having borne arms against him in a war with a personal rival. Even the *Catilinarians*, his most splendid declamations,

* *Georg.* I. 493.

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are principally denunciations of a single conspirator ; the Philippics, his most brilliant invectives, abuse of a profligate leader ; and the Verrine orations, charges against an individual governor. Many, indeed almost all the subjects of his speeches, rise to the rank of what the French term *Causes celebres* ; but they seldom rise higher.* Of Demosthenes, on the other hand, we have not only many arguments upon cases strictly private, and relating to pecuniary matters, (those generally called the Ἰδιωτικῶν)

* The cause of this difference between the Greek and Roman Orators has been so strikingly described by a learned friend of mine, in the following note upon the above passage, that the celebrity of his name, were I at liberty to mention it, is not required to attract the reader's notice. "In Athens," says he, "an incessant struggle for independence, for power, or for liberty, could not fail to rouse the genius of every citizen—to force the highest talent to the highest station—to animate her councils with a holy zeal—and to afford to her orators all that, according to the profoundest writers of antiquity, is necessary to the sublimest strains of eloquence. "Magna eloquentia sicut flamma materia alitur, a motibus excitatur, urendo clarescit." Hers were not the holiday contests of men who sought to dazzle by the splendour of their diction, the grace of their delivery, the propriety and richness of their imagery. Her debates were on the most serious business which can agitate men—the preservation of national liberty, honour, independence, and glory. The gifts of genius and the perfection of art shed, indeed, a lustre upon the most vigorous exertions of her orators—but the object of their thunders was to stir the energies of the men of Athens, and to make tyrants tremble, or rivals despair. Rome, on the other hand, mistress of the world, at the time when she was most distinguished by genius and eloquence, owned no superior, hated no rival, dreaded no equal. Nations sought her protection, kings bowed before her majesty, the bosom of her sole dominion was disturbed by no struggle for national power, no alarm of foreign danger. While she maintained the authority of her laws over the civilized earth, and embraced, under the flattering name of allies, those who could no longer resist her arms, the revolt of a barbarian king, or the contests of bordering nations with each other, prolonged

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and many upon interesting subjects, more nearly approaching public questions, as the speech against Midias, which relates to an assault on the speaker, but excels in spirit and vehemence perhaps all his other efforts; and some which, though personal, involve high considerations of public policy, as that most beautiful and energetic speech against Aristocrates; but we have all his immortal orations upon the state affairs of Greece—the Περὶ Στεφάνου, embracing the history of a twenty years'

only till she had decided between them, served to amuse her citizens or her senate, without affecting their tranquillity. Her government, though essentially free, was not so popular as the Athenian. The severity of her discipline, and the gravity of her manners, disposed her citizens less to those sudden and powerful emotions, which both excited and followed the efforts of the Greek orators. It seems, therefore, reasonable to conclude, that the character of Roman eloquence would be distinguished more by art than by passion, by science than by nature. The divisions and animosities of party, no doubt, would operate, and did operate with their accustomed force. But these are not like the generous flame which animates a whole nation to defend its liberty or its honour. The discussion of a law upon which the national safety could not depend, the question whether this or that general should take the command of an army, whether this or that province should be allotted to a particular minister, whether the petition of a city to be admitted to the privileges of Roman citizens should be granted, or whether some concession should be made to a suppliant king;—these, with the exception of the debates on the Catiline conspiracy, and one or two of the Philippics, form the subjects of a public nature, on which the mighty genius and consummate art of Cicero were bestowed. We are not, therefore, surprised to find that those of his orations, in which he bears the best comparison with his rival Demosthenes, were delivered in the forum in private causes. In some of these may be found examples of perhaps the very highest perfection to which the art can be carried, of clear, acute, convincing argument, of strong natural feeling, and of sudden bursts of passion; always, however, restrained by the predominating influence of a highly cultivated art—an art little concealed."

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administration, during the most critical period of Grecian story; and the *Philippics*, discussing every question of foreign policy, and of the stand to be made by the civilized world against the encroachments of the barbarians. Those speeches were delivered upon subjects the most important and affecting that could be conceived to the whole community; the topics handled in them were of universal application and of perpetual interest. To introduce a general observation the Latin orator must quit the immediate course of his argument; he must for the moment lose sight of the object in view. But the Athenian can hardly hold too lofty a tone, or carry his view too extensively over the map of human affairs, for the vast range of his subject—the fates of the whole commonwealth of Greece, and the stand to be made by free and polished nations against barbaric tyrants.

After forming and chastening the taste by a diligent study of those perfect models, it is necessary to acquire correct habits of composition in our own language, first by studying the best writers, and next by translating copiously into it from the Greek. This is by far the best exercise that I am acquainted with for at once attaining a pure English diction, and avoiding the tameness and regularity of modern composition. But the English writers who really unlock the rich sources of the language, are those who flourished from the end of Elizabeth's to the end of Queen Anne's reign; who used a good Saxon dialect with ease, but correctness and perspicuity,—learned in the ancient classics, but only enriching their mother tongue where the Attic could supply its defects,

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—not overlaying it with a profuse pedantic coinage of foreign words,—well practised in the old rules of composition or rather collocation (*σύνθεσις*) which unite natural ease and variety with absolute harmony, and give the author's ideas to develop themselves with the more truth and simplicity, when clothed in the ample folds of inversion, or run from the exuberant to the elliptical without ever being redundant or obscure. Those great wits had no foreknowledge of such times as succeeded their brilliant age, when styles should arise, and for a season prevail over both purity, and nature, and antique recollections—now meretriciously ornamented, more than half French in the phrase, and to mere figures fantastically sacrificing the sense—now heavily and regularly fashioned as if by the plumb and rule, and by the eye rather than the ear, with a needless profusion of ancient words and flexions, to displace those of our own Saxon, instead of temperately supplying its defects. Least of all could those lights of English eloquence have imagined that men should appear amongst us, professing to teach composition, and ignorant of the whole of its rules, and incapable of relishing the beauties, or indeed apprehending the very genius of the language, should treat its peculiar terms of expression and flexion, as so many inaccuracies, and practise their pupils in correcting the faulty English of Addison, and training down to the mechanical rhythm of Johnson the lively and inimitable measures of Bolingbroke.

But in exhorting you deeply to meditate on the beauties of our old English authors, the poets, the moralists, and perhaps more than all these, the preachers of the Augustan

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age of English letters, do not imagine that I would pass over their great defects, when compared with the renowned standards of severe taste in ancient times. Addison may have been pure and elegant; Dryden airy and nervous; Taylor witty and fanciful; Hooker weighty and various; but none of them united force with beauty—the perfection of matter with the most refined and chastened style; and, to one charge all, even the most faultless, are exposed—the offence unknown in ancient times, but the besetting sin of later days—they always overdid—never knowing or feeling when they had done enough. In nothing, not even in beauty of collocation and harmony of rhythm, is the vast superiority of the chaste, vigorous, manly style of the Greek orators and writers more conspicuous than in the abstinent use of their prodigious faculties of expression. A single phrase—sometimes a word—and the work is done—the desired impression is made, as it were, with one stroke, there being nothing superfluous interposed to weaken the blow, or break its fall. The commanding idea is singled out; it is made to stand forward; all auxiliaries are rejected; as the Emperor Napoleon selected one point in the heart of his adversary's strength, and brought all his power to bear upon that, careless of the other points which he was sure to carry if he won the centre, as sure to have carried in vain if he left the centre unsubdued, Far otherwise do modern writers make their onset; they resemble rather those campaigners who fit out twenty little expeditions at a time, to be a laughing stock if they fail, and useless if they succeed; or if they do attack in the right place, so divide their forces, from

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the dread of leaving any one point unassailed, that they can make no sensible impression where alone it avails them to be felt. It seems the principle of such authors never to leave anything unsaid that can be said on any one topic; to run down every idea they start; to let nothing pass; and leave nothing to the reader, but harass him with anticipating every thing that could possibly strike his mind. Compare with this effeminate laxity of speech, the manly severity of ancient eloquence; or of him who approached it, by the happy union of natural genius with learned meditation; or of him who so marvellously approached still nearer with only the familiar knowledge of its least perfect ensamples. Mark, I do beseech you, the severe simplicity, the subdued tone of the diction, in the most touching parts of the “old man Eloquent’s” loftiest passages. In the oath, when he comes to the burial place where they repose by whom he is swearing, if ever a grand epithet were allowable, it is here—yet the only one he applies is ἀγαθούς—μὰ τοὺς ἐν Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων—καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους—καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας—καὶ τοὺς ἐπ’ Ἀρτεμισίῳ, καὶ πολλοὺς ἑτέροισι τοὺς ἐν τοῖς δημοσίοις μνήμασι κειμένους ἌΓΑΘΟΥΣ ἄνδρας. When he would compare the effects of the Theban treaty in dispelling the dangers that compassed the state round about, to the swift passing away of a stormy cloud, he satisfies himself with two words, ὡσπερ νέφος—the theme of just admiration to succeeding ages; and when he would paint the sudden approach of overwhelming peril to beset the state, he does it by a stroke the picturesque effect of which has not

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perhaps been enough noted—likening it to a whirlwind or a winter torrent, ὡσπερ σκηπτὸς ἢ χειμάρρους. It is worthy of remark, that in by far the first of all Mr. Burke's orations, the passage which is, I believe, universally allowed to be the most striking, owes its effect to a figure twice introduced in close resemblance to these two great expressions, although certainly not in imitation of either; for the original is to be found in Livy's description of Fabius's appearance to Hannibal. Hyder's vengeance is likened to "a black cloud that hung for a while on the declivities of the mountains," and the people who suffered under its devastations, are described as "enveloped in a whirlwind of cavalry." Whoever reads the whole passage, will, I think, admit that the effect is almost entirely produced by those two strokes; that the amplifications which accompany them, as the "blackening of the horizon"—the "menacing meteor"—the "storm of unusual fire," rather disarm than augment the terrors of the original *black cloud*; and that the "goading spears of the drivers," and "the trampling of pursuing horses," somewhat abate the fury of the *whirlwind of cavalry*.—Δουλεύουσί γε μαστιγούμενοι καὶ στρεβλούμενοι, says the Grecian master, to describe the wretched lot of those who had yielded to the wiles of the conqueror, in the vain hope of securing their liberties in safety. Compare this with the choicest of Mr. Burke's invectives of derision and pity upon the same subject—the sufferings of those who made peace with Regicide France—and acknowledge the mighty effect of relying upon a single stroke to produce a great effect—if you have the master hand to give it. "The king of

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Prussia has hypothecated in trust to the Regicides his rich and fertile territories on the Rhine, as a pledge of his zeal and affection to the cause of liberty and equality. He has been robbed with unbounded liberty, and with the most levelling equality. The woods are wasted; the country is ravished; property is confiscated; and the people are put to bear a double yoke, in the exactions of a tyrannical government, and in the contributions of a hostile conscription.” “The grand duke of Tuscany, for his early sincerity, for his love of peace, and for his entire confidence in the amity of the assassins of his family, has been complimented with the name of the *‘wisest sovereign in Europe.’* This pacific Solomon, or his philosophic cudgelled ministry, cudgelled by English and by French, whose wisdom and philosophy between them have placed Leghorn in the hands of the enemy of the Austrian family, and driven the only profitable commerce of Tuscany from its only port.” Turn now for refreshment to the Athenian artist—*Καλὴν γ’ οἱ πολλοὶ νῦν ἀπειλή-φασιν Ὀρειτῶν χάριν, ὅτι τοῖς Φιλίππου φίλοις ἐπέτρεψαν αὐτούς, τὸν δ’ Εὐφραῖον ἐώθουν καλὴν γ’ ὁ δῆμος ὁ τῶν Ἐρεστρίων, ὅτι τοὺς ὑμετέρους μὲν πρέσβεις ἀπήλασε, Κλειτάρχῳ δ’ ἐνέδωκεν αὐτόν δουλεύουσί γε μαστιγούμενοι καὶ στρεβλούμενοι.* Phil. 3.—Upon some very rare occasions indeed, the orator, not content with a single blow, pours himself all forth in a full torrent of invective, and then we recognise the man who was said of old to eat catapults and spears—*ὁ τοὺς καταπέλτας τὰς τε λογχὰς ἐσθίαν.* But still the effect is produced without repetition or diffuseness. I am not aware of any such expanded passage as the invective in

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the *Περὶ Στεφάνου* against those who had betrayed the various states of Greece to Philip. It is indeed a noble passage; one of the most brilliant, perhaps the most highly coloured of any in Demosthenes; but it is as condensed and rapid as it is rich and varied:—*Ἀνθρώποι μισητοὶ καὶ κόλακες καὶ ἀλάστορες, ἡκρωτηρισμένοι τὰς ἑαυτῶν ἕκαστοι πατρίδας, τὴν ἐλευθερίαν προπεπωκότες πρότερον μὲν Φιλίππῳ, νῦν δὲ Ἀλεξάνδρῳ—τῇ γαστρὶ μετροῦντες καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν—τὴν δ' ἐλευθερίαν καὶ τὸ μηδὲνα ἔχειν δεσπότην αὐτῶν, (ὃ τοῖς πρότεροις Ἑλλησιν ὄροι τῶν ἀγαθῶν ἦσαν καὶ κανόνες) ἀνατετροφότες.**—This requires no contrast to make its merit shine forth; but compare it with any of Cicero's invectives—that, for instance, in the third *Catilinarian*, against the conspirators, where he attacks them regularly under six different heads, and in above twenty times as many words; and ends with the known and very moderate jest of their commander keeping "*Scortorum cohortem Prætoriam.*"

The great poet of modern Italy, Dante,† approached nearest to the ancients in the quality of which I have

* The object of chief abhorrence to the old Greeks is remarkably expressed in this passage—*δεσπότης* is the correlative of *δοῦλος*—and the meaning of *δεσπότην ἔχειν αὐτῶν* is, "having an owner or proprietor of themselves," that is, "being the property, the chattels of any one,"—and this they justly deemed the last of human miseries. The addition of the cart-whip, and a tropical climate, would not probably have been esteemed an alleviation of the lot of slavery.

† This great poet abounds in such master strokes. To give only a few examples. The flight of doves:

Con l' ali aperte e ferme al dolce nido
Volan per l' aër, dal voler portate.—*Inf. v.*

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been speaking. In his finest passages you rarely find an epithet; hardly ever more than one; and never two efforts to embody one idea. "A guisa di Leon quando si posa," is the single trait by which he compares the dignified air of a stern personage, to the expression of the lion slowly laying him down. It is remarkable that Tasso copies the verse entire, but he destroys its whole effect by filling up the majestic idea, adding this line, "Girando gli occhi e non movendo il passo." A better illustration could not easily be found of the difference between the ancient and the modern style. Another is furnished by a later imitator of the same great master. I know no passage of the "Divina Commedia" more excursive, than the description of evening in the Purgatorio; yet the poet is content with somewhat enlarging on a single thought—the tender recollections which that hour of meditation gives the traveller, at the fall of the first night he is to pass away from home, when he hears the distant

The gnawing of a skull by a mortal enemy:

Co' denti

Che furo all' osso, come d'un can, forti.—Inf. xxxiii.

The venality and simoniacal practices of the Romish church:

Là dove Cristo tutto dì si merca.—Parad. xvii.

The perfidy of a Bourbon:

Senz' arme n' esce, e solo con la lancia

Con la qual giostrò Giuda.—Purg. xx.

The pains of dependence:

Tu proverai sì come sa di sale

Lo pane altrui, e com' è duro calle

Lo scendere e' l' salir per l' altrui scale.—Parad. xvii.

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knell of the expiring day. Gray adopts the idea of the knell in nearly the words of the original, and adds eight other circumstances to it, presenting a kind of ground plan, or at least a catalogue, an accurate enumeration (like a natural historian's,) of every one particular belonging to night-fall, so as wholly to exhaust the subject, and leave nothing to the imagination of the reader. Dante's six verses too have but one epithet, *dolci*, applied to *amici*. Gray has thirteen or fourteen; some of them mere repetitions of the same idea which the verb or the substantive conveys—as *drowsy* tinkling *lulls*,—the *moping* owl *complains*,—the ploughman *plods* his *weary* way. Surely when we contrast the simple and commanding majesty of the ancient writers, with the superabundance and diffusion of the exhaustive method, we may be tempted to feel that there lurks some alloy of bitterness in the excess of sweets. This was so fully recognized by the wise ancients, that it became a proverb among them, as we learn from an epigram still preserved,

Εἰς τὴν μετριότητα.

Πᾶν τὸ περιστῆν ἄκαιρον, ἐπεὶ λόγος ἐστὶ παλαιός,
'Ὡς καὶ τοῦ μέλιτος, τὸ πλεόν ἐστὶ χολή.

In forming the taste by much contemplation of those antique models, and acquiring the habits of easy and chaste composition, it must not be imagined that all the labour of the orator is ended, or that he may then, dauntless and fluent, enter upon his office in the public assembly. Much preparation is still required before each exertion, if rhetorical excellence is aimed at. I should

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lay it down as a rule, admitting of no exception, that a man will speak well in proportion as he has written much; and that with equal talents, he will be the finest extempore speaker, when no time for preparing is allowed, who has prepared himself the most sedulously when he had an opportunity of delivering a premeditated speech. All the exceptions which I have ever heard cited to this principle, are apparent ones only; proving nothing more than that some few men, of rare genius, have become great speakers without preparation; in nowise showing, that with preparation they would not have reached a much higher pitch of excellence. The admitted superiority of the ancients in all oratorical accomplishments, is the best proof of my position; for their careful preparation is undeniable; nay, in Demosthenes (of whom Quintilian says, that his style indicates more premeditation—*plus curæ*—than Cicero's,) we can trace, by the recurrence of the same passage, with progressive improvements in different speeches, how nicely he polished the more exquisite parts of his compositions. I could point out favourite passages, occurring as often as three several times with variations and manifest amendment.

I am now requiring, not merely great preparation while the speaker is learning his art, but after he has accomplished his education. The most splendid effort of the most mature orator, will be always finer for being previously elaborated with much care. There is, no doubt, a charm in extemporaneous elocution, derived from the appearance of artless unpremeditated effusion, called forth by the occasion, and so adapting itself to its

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exigencies, which may compensate the manifold defects incident to this kind of composition: that which is inspired by the unforeseen circumstances of the moment, will be of necessity suited to those circumstances in the choice of the topics, and pitched in the tone of the execution to the feelings upon which it is to operate. These are great virtues: it is another to avoid the besetting vice of modern oratory—the overdoing every thing—the exhaustive method—which an off-hand speaker has no time to fall into, and he accordingly will take only the grand and effective view: nevertheless, in oratorical merit, such effusions must needs be very inferior; much of the pleasure they produce depends upon the hearer's surprise, that in such circumstances any thing can be delivered at all, rather than upon his deliberate judgment, that he has heard any thing very excellent in itself. We may rest assured that the highest reaches of the art, and without any necessary sacrifice of natural effect, can only be attained by him who well considers, and maturely prepares, and often-times sedulously corrects and refines his oration. Such preparation is quite consistent with the introduction of passages prompted by the occasion; nor will the transition from the one to the other be perceptible in the execution of a practised master. I have known attentive and skilful hearers completely deceived in this matter, and taking for extemporaneous, passages which previously existed in manuscript, and were pronounced without the variation of a particle or a pause. Thus, too, we are told by Cicero in one of his epistles, that having to make, in Pompey's presence, a speech after Crassus had very

unexpectedly taken a particular line of argument, he exerted himself, and it appears successfully, in a marvellous manner, mightily assisted, in what he said extempore, by his habit of rhetorical preparation, and introducing skilfully, as the inspiration of the moment, all his favourite common places, with some of which, as we gather from a good humoured joke at his own expense, Crassus had interfered: “Ego autem ipse, Di Boni! quomodo ἐνεπερ-περυσάμην novo auditori Pompeio! Si unquam mihi περιόδοι, si καμπαι, si ἐνθυμήματα, si κατασκευαί, suppedita-
verunt, illo tempore. Quid multa? clamores.—Etenim hæc erat ὑπόθεσις, de gravitate ordinis, de equestri concordia, de consensione Italiae, de immortalis reliquias conjurationis, de vilitate, de otio—nôsti jam in hâc materiâ sonitus nostros; tantî fuerunt ut ego eo brevior sim, quod eos usque isthinc exauditos putem.”—Ad Att. I. 14.

If, from contemplating the means of acquiring eloquence, we turn to the noble purposes to which it may be made subservient, we at once perceive its prodigious importance to the best interests of mankind. The greatest masters of the art have concurred, and upon the greatest occasion of its display, in pronouncing that its estimation depends on the virtuous and rational use made of it. Let their sentiments be engraved on your memory in their own pure and appropriate diction. Καλὸν, says Æschines, τὴν μὲν διάνοιαν προαιεῖσθαι τὰ βέλτιστα, τὴν δὲ παιδείαν τὴν τοῦ ῥήτορος καὶ τὸν λόγον πείθειν τοὺς ἀκούοντας—εἰ δὲ μὴ, τὴν εὐγνωμοσύνην αἰεὶ προτακτέον τοῦ λόγου.—Κατὰ Κτησιφῶντος. Ἔστι, says his illustrious antagonist, ὃ οὐχ ὁ λόγος τοῦ ῥήτορος τίμιος, οὐδ' ὁ τόνος τῆς φωνῆς, ἀλλὰ τὸ ταῦτὰ προαιεῖσθαι τοῖς πολίτοισι.—Ὑπὲρ Κτησ.

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It is but reciting the ordinary praises of the art of persuasion, to remind you how sacred truths may be most ardently promulgated at the altar—the cause of oppressed innocence be most powerfully defended—the march of wicked rulers be most triumphantly resisted—defiance the most terrible be hurled at the oppressor's head. In great convulsions of public affairs, or in bringing about salutary changes, every one confesses how important an ally eloquence must be. But in peaceful times, when the progress of events is slow and even as the silent and unheeded pace of time, and the jars of a mighty tumult in foreign and domestic concerns can no longer be heard, then too she flourishes,—protectress of liberty,—patroness of improvement,—guardian of all the blessings that can be showered upon the mass of human kind; nor is her form ever seen but on ground consecrated to free institutions. “*Pacis comes, otiique socia, et jam bene constituta reipublicæ alumna eloquentia.*” To me, calmly revolving these things, such pursuits seem far more noble objects of ambition than any upon which the vulgar herd of busy men lavish prodigal their restless exertions. To diffuse useful information,—to further intellectual refinement, sure forerunner of moral improvement,—to hasten the coming of that bright day, when the dawn of general knowledge shall chase away the lazy, lingering mists, even from the base of the great social pyramid;—this indeed is a high calling, in which the most splendid talents and consummate virtue may well press onward, eager to bear a part. I know that I speak in a place consecrated by the pious wisdom of ancient times, to the

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instruction of but a select portion of the community. Yet from this classic ground have gone forth those whose genius, not their ancestry, ennobled them; whose incredible merits have opened to all ranks the temple of science; whose illustrious example has made the humblest emulous to climb steep no longer inaccessible, and enter the unfolded gates, burning in the sun. I speak in that city where Black having once taught, and Watt learned, the grand experiment was afterwards made in our day, and with entire success, to demonstrate that the highest intellectual cultivation is perfectly compatible with the daily cares and toils of working men; to show by thousands of living examples that a keen relish for the most sublime truths of science belongs alike to every class of mankind.²⁸

To promote this, of all objects the most important, men of talents and of influence I rejoice to behold pressing forward in every part of the empire; but I wait with impatient anxiety to see the same course pursued by men of high station in society, and by men of rank in the world of letters. It should seem as if these felt some little lurking jealousy, and those were somewhat scared by feelings of alarm—the one and the other surely alike groundless. No man of science needs fear to see the day when scientific excellence shall be too vulgar a commodity to bear a high price. The more widely knowledge is spread, the more will they be prized whose happy lot it is to extend its bounds by discovering new truths, or multiply its uses by inventing new modes of applying it in practice. Their numbers will indeed be increased, and among them more Watts and more Franklins will be

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enrolled among the lights of the world, in proportion as more thousands of the working classes, to which Franklin and Watt belonged, have their thoughts turned towards philosophy; but the order of discoverers and inventors will still be a select few, and the only material variation in their proportion to the bulk of mankind will be, that the mass of the ignorant multitude being progressively diminished, the body of those will be incalculably increased who are worthy to admire genius, and able to bestow upon its possessors an immortal fame.

To those, too, who feel alarmed as statesmen, and friends of existing establishments, I would address a few words of comfort. Real knowledge never promoted either turbulence or unbelief; but its progress is the forerunner of liberality and enlightened toleration. Whoso dreads these, let him tremble; for he may be well assured that their day is at length come, and must put to sudden flight the evil spirits of tyranny and persecution, which haunted the long night now gone down the sky. As men will no longer suffer themselves to be led blindfold in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions. The Great Truth has finally gone forth to all the ends of the earth, THAT MAN SHALL NO MORE RENDER ACCOUNT TO MAN FOR HIS BELIEF, OVER WHICH HE HAS HIMSELF NO CONTROL.²⁹ Henceforward, nothing shall prevail upon us to praise or to blame any one for that which he can no more change, than he can the hue of his skin or the

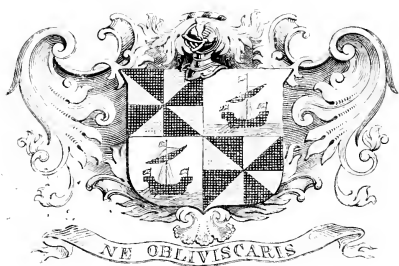
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height of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be, to make us enlighten the ignorance on one side or the other from which it springs, by instructing them, if it be theirs; ourselves, if it be our own, to the end that the only kind of unanimity may be produced which is desirable among rational beings—the agreement proceeding from full conviction after the freest discussion. Far then, very far, from the universal spread of knowledge being the object of just apprehension to those who watch over the peace of the country, or have a deep interest in the permanence of her institutions, its sure effect will be the removal of the only dangers that threaten the public tranquillity, and the addition of all that is wanting to confirm her internal strength.

Let me therefore indulge in the hope, that, among the illustrious youth whom this ancient kingdom, famed alike for its nobility and its learning, has produced, to continue her fame through after ages, possibly among those I now address, there may be found some one, I ask no more, willing to give a bright example to other nations in a path yet untrodden, by taking the lead of his fellow-citizens,—not in frivolous amusements, nor in the degrading pursuits of the ambitious vulgar,—but in the truly noble task of enlightening the mass of his countrymen, and of leaving his own name no longer encircled, as heretofore, with barbaric splendour, or attached to courtly gewgaws, but illustrated by the honours most worthy of our rational nature—coupled with the diffusion of knowledge—and

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gratefully pronounced through all ages by millions, whom his wise beneficence has rescued from ignorance and vice. To him I will say, “*Homines ad Deos nullâ re propius accedunt quam salutem hominibus dando : nihil habet nec fortuna tua majus quam ut possis, nec natura tua melius quam ut velis servare quamplurimos.*” This is the true mark for the aim of all who either prize the enjoyment of pure happiness, or set a right value upon a high and unsullied renown.—And if the benefactors of mankind, when they rest from their pious labours, shall be permitted to enjoy hereafter, as an appropriate reward of their virtue, the privilege of looking down upon the blessings with which their toils and sufferings have clothed the scene of their former existence ; do not vainly imagine that, in a state of exalted purity and wisdom, the founders of mighty dynasties, the conquerors of new empires, or the more vulgar crowd of evil-doers, who have sacrificed to their own aggrandisement the good of their fellow-creatures, will be gratified by contemplating the monuments of their inglorious fame :—theirs will be the delight—theirs the triumph—who can trace the remote effects of their enlightened benevolence in the improved condition of their species, and exult in the reflection, that the prodigious change they now survey, with eyes that age and sorrow can make dim no more—of knowledge become power—virtue sharing in the dominion—superstition trampled under foot—tyranny driven from the world—are the fruits, precious though costly, and though late reaped, yet long enduring, of all the hardships and all the hazards they encountered here below !



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DELIVERED BY

THOMAS CAMPBELL, ESQ.,

ON THURSDAY, APRIL 12, 1827.

STUDENTS,—

I RETURN you my best thanks for your having done me the honour of electing me to the situation in which I now address you—the greatest honour that was ever conferred upon me. It may easily be imagined that I cannot speak to you at this moment without experiencing considerably strong sensations. If but to revisit these courts, and to look from the windows of this Hall, suffice to make its surrounding objects seem to me with the recollection of ancient friendships and of early associates—some of them your fathers—how much more deeply must I be touched to find myself surrounded by the countenances of a young and rising generation, by whose favour I have been invited to the spot of my birth,³⁰ and to this our venerated University. I throw myself on the candour of all around me, not to misconstrue this expression of my natural feelings into the language of self-complacency. If, indeed, I could come to this place with

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any such froward feeling, or in any frame of mind but that of unfeigned diffidence, the solemn associations which this bench inspires—the images of revered instructors—and of great departed men that hallow it to our memory—*the Genius of the Place itself* would overawe and rebuke me back into humility.—No one is better aware than myself of the accidental prejudices that mixed with the partiality which called me hither; at the same time, is it not right that I should be grateful for the kindly prejudices of young hearts, free in their choice, disinterested in their motives, and ingenuous from their years? Your favour was such as I could not have commanded with power, nor purchased with wealth; and, believe me, I value it accordingly. Students, I am not barely entitled, I am bound, to hail and to hold you as my friends. An alumnus of your own Alma Mater, and one taught by experience to sympathize with all the hopes, and objects, and fears, and difficulties of a Student, I can speak to you with the cordial interest of fellowship and fraternity.

If I shall presume to express this interest, in the shape of a few words of well meant advice to you, on the subject of your studies, believe me that I do so from having no other mode of showing my regard for you, than by following a custom which has now become half official; and that I am not unconscious of tendering what may be called a service of supererogation, in giving you advice here, where you possess the far abler counsel of the learned and respected men, your habitual instructors, at whose side I have now the honour of addressing you. This University has been clothed with respectability by

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the eminence of its teachers, and attentiveness to their precepts is, I take it for granted, an indelible part of your academical character.

But if I should only repeat to you truths which you have already heard from them, what I say cannot efface those truths from your minds, and it may, by some possibility, tend to aid your recollection of them, owing to the casual novelty of the circumstances under which you hear them repeated: for an accident of time or place will often influence our associations, in the absence of more solid claims to attention on the part of a speaker.

Students, I congratulate you on being the denizens of an ancient, an honoured, and a useful University—one of those Institutions that have contributed to the moralization of modern man. It was mainly through her Universities, that northern Europe, at least, first learnt to distinguish between the blessed light of religion, and the baleful gleams and false fervours of bigotry. No doubt the benighted European ages had views of Heaven and Futurity, that strongly rayed on the human imagination, and kindled its zeal. But it was a light unblest, and portentous of crimes and cruelties that sullied the face of the earth, and only aggravated the terrors of mental darkness.

*Non secus ac liquidâ si quando nocte comete
Sanguinei lugubre rubent; aut Sirius ardor;
Ille sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum.*

It is well known that when Superstition had walked abroad over Christendom, had forged the seal of Religion,

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had stolen her vestments, and, though a fiend, had counterfeited her sacred resemblance, human learning was commissioned by Providence to unmask the goblin impostor.—Wickliff from Oxford gave the signal of detection to Bohemia; and from Germany the spirit of reformation came back to our own shores.—Among Universities, it is true, our own is far from being one of the most ancient; yet it preceded the Reformation, and, whatever might be the fluctuating incidents in the chapter of history, it contributed to the Reformation; for wherever learning was—*there* also was a rallying point for the emancipation of human thought.

The advantages of study which you possess in this University, I should be sorry to bring into invidious comparison with those of any other places of education, least of all with those of the great Universities that have educated the intellectual heroes of England's majestic race of men. Yet, without invidiousness, and without indelicacy, I may remark, that the circumstance of all your Professors lecturing daily and regularly, is a feature of noble and inspiring usefulness in your tuitionary system, which might be imitated to their advantage, even by those GREAT INSTITUTIONS. Among our teachers, too, we can look back to names in Literature and Science, that are above the need of praise, as they are above the reach of detraction: and the dynasty of Professorial talent, I make bold to predict, is not to degenerate. It is for you, however, my young friends, to recollect that neither the glory of dead men's names, nor the efforts of the ablest living instructors, can maintain the honour of a University,

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unless the true spirit of scholarship animate the character, and pervade the habits of its students.

The value of time and of youth, and the bitter fruits that result from mispending them, are truths so simple and obvious, that I fear, like the great tree in St. Paul's church-yard,³¹ about the existence of which so many wagers have been lost and won, they are sometimes in danger of being overlooked from their very familiarity. It would be easy indeed to invest these topics with a gloomy interest, by proving that the evils resulting from the lost opportunities of youth more or less cling to a man throughout his existence; and that they must be, from their nature, greater in reality than they can be to the eye of common observation. For men do their best to disguise the punishment of a neglected education, or rather, to speak more truly, the punishment disguises them. It hurries them away from your sight, to be immolated in secret by mortification, to die in the shade of neglect, and to be buried in the shroud of oblivion. But it is not by appealing to the ignoble principle of fear that we should teach the youthful bosom the value of its golden opportunities. A feeling still more honourable than even anxiety for reputation, namely, the desire of knowledge for its own sake, must enter into the motives of every man who successfully devotes himself to mental improvement. For Learning is a proud mistress that will not be courted for your hopes of worldly profit by her dowry, nor for your ambition to be allied to her family, nor for the pride of showing her in public, without the passion and devotion which you must bear to her sacred self.

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And the love of learning is natural to man. It springs from our interest in this magnificent and mysterious creation, from our curiosity with regard to truth, and even from our fondness for the airy colourings of fiction. Still, however natural the desire of instruction may be, it cannot be expected to attain all the strength and maturity of a passion, whilst our intellectual natures are yet themselves immature; and, in the most ingenuous young minds, the volition for study may fall far short of their abstract conviction as to the value of knowledge. Voltaire has somewhere spoken of an astonishingly wise young hero, who seemed, he says, to have been born with experience, but alas, how very few of our heads come into the world furnished with that valuable material! And, precocious indeed, and born, we may say, with experience, must that juvenile intellect be, which, amidst the new sensations of life and its early enjoyments, can antedate that day of devotion to study, when a man shall wait for a new book, or for new lights of information on any favourite subject, as eagerly as Avarice watches the fate of its lottery ticket, whilst the richest prizes yet remain in the wheel. But cherish the nascent principle of curiosity, and that day will come to you in good time, when study, instead of a duty, will become an agreeable habit; and when it will yield you consolations and amusements beyond what it is conceivable, in the nature of things, that a young imagination can well anticipate. Before those habits have been acquired, however, I suspect that young minds are sometimes beguiled into unwholesome hesitation, by disputes about the particular

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path of learning into which it is most advisable that they should first strike, and push on most vigorously. The general blessing of learning is no where disputed. It is agreed on all hands that knowledge is power, and that man *is* but what he *knows*. None but maniacs would lay the axe to the root of the tree; and none but the most mischievous would propose tearing down any of its branches, though they may not bear fruits to their taste, or garlands to their honour. Scaliger has incurred only the contempt of posterity, by his absurd diatribe against the usefulness of Mathematics; and neither Swift nor Johnson have much raised themselves in the estimation of wise men by having undervalued the Natural Sciences. For it is clear that those men were misled by overweening vanity in their own pursuits, and by shallowness in those pursuits which they decried: thus bringing into monstrous conjunction the pride of learning and the envy of ignorance. But although, in the present day, there may be few or no direct abolitionists as to any particular branch of knowledge, there is still a spirit of invidious comparison, and a spirit too, for the most part, harshly biassed against classical learning, that may be frequently observed in discussions on the subject of education. I exhort you, my young friends, not to trouble yourselves at all about such disputes; but always to consider that branch of Science or Literature to be the most valuable, which you have the best opportunity of most completely mastering.

Of all the dangers to which the juvenile student is exposed, I hold those of over-confidence and temerity to be incomparably smaller than those of doubt and distrust.

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It is very true that a young mind, plunging prematurely into the depths of metaphysical research, before it has stored itself with a knowledge of useful facts, may be compared to one exploring the wheels of a watch, before he has learned to read the hours on its dial-plate. It is true also, that precocious attempts at fine writing, and at colouring language, before we have learned to give shape to our thoughts, have their disadvantages. Yet still, altogether, I tremble at the idea of damping the fire of youthful ambition; for in the young Student, as in the young soldier, the dashing and daring spirit is preferable to the listless. To the early aspirant at original composition—to the boy-poet—I should, therefore, only say, Go on and prosper, but never forget, that in spite of random exceptions, Buchanan is right in the general principle, when in awarding immortality to mighty poets, he designates them by the epithet, *LEARNED*.

Sola doctorum monumenta Vatum
Nesciunt Fati imperium severi,
Sola contemnunt Phlegethonta et Orci
Jura superbi.

The opposite feeling of the mind's distrust in its own powers, ought not to be too harshly and hastily set down as a token of mental debility in youth, for it is often connected with considerable talent. It is a failing, however, that, if suffered to continue, will create all the effects of debility, and will dupe the mind to be the passive agent of its own degradation;—like a juggling soothsayer contriving to make his prophecy fulfil itself, or a blundering

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physician verifying his ignorant opinion by despatching the patient whom he has pronounced incurable. But, if to look abroad over the vast expanse and variety of learned pursuits, should appal and overwhelm any young imagination, like the prospect of a journey over Alps and Glaciers, let it dispel the unworthy fear, to recollect what guides, and lights, and facilities, modern Science and Literature afford, so that a quantum of information is now of comparatively easy access, which would formerly have demanded Herculean labour.

As to those among you who may have the prospect of being only a short time at College, I trust I need not conjure you against the prejudice of lightly estimating the value of a little learning, because you cannot acquire a great deal. If indeed we were to compare the value of much with that of little learning, there is no concession in favour of the much that I would not willingly make.—But in comparing small learned acquisitions with none at all, it appears to me to be equally absurd to consider a little learning valueless, or even dangerous, as some will have it, as to talk of a little virtue, a little wealth, or health, or cheerfulness, or a little of any other blessing under heaven, being worthless or dangerous.

To abjure any degree of information, because we cannot grasp the whole circle of the sciences, or sound the depths of erudition, appears to be just about as sensible as if we were to shut up our windows, because they are too narrow, or because the glass has not the magnifying power of a telescope.

For the smallest quantity of knowledge that a man can

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acquire, he is bound to be contentedly thankful, provided his fate shuts him out from the power of acquiring a larger portion—but whilst the possibility of farther advancement remains, be as proudly discontented as ye will with a little learning. For the value of knowledge is like that of a diamond, it increases according to its magnitude, even in much more than a geometrical ratio. One science and literary pursuit throws light upon another, and there is a connection, as Cicero remarks, among them all.—“*Omnes Artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.*”

No doubt a man ought to devote himself, in the main, to one department of knowledge, but still he will be all the better for making himself acquainted with the studies which are kindred to and congenial with that pursuit.—The principle of the extreme division of labour, so useful in a pin manufactory, if introduced into learning, may produce, indeed, some minute and particular improvements, but, on the whole, it tends to cramp human intellect.

That the mind may, and especially in early youth, be easily distracted by too many pursuits, must be readily admitted. But I now beg leave to consider myself addressing those among you, who are conscious of great ambition, and of manly faculties; and what I say, may regard rather the studies of your future than of your present years.

To embrace different pursuits, diametrically opposite, in the wide circle of human knowledge, must be pronounced to be almost universally impossible for a single mind.

BY THOMAS CAMPBELL, ESQ.

But I cannot believe that any strong mind weakens its strength, in any one branch of learning, by diverting into cognate studies; on the contrary, I believe that it will return home to the main object, bringing back illustrative treasures from all its excursions into collateral pursuits.

Let Science bear witness how many of her brightest discoveries have been struck out by the collision of analogy, and by original minds bringing one part of their vast information to consult and co-operate with another.—For a single study is apt to tinge the spirit with a single colour; whilst expansive knowledge irradiates it, from many studies, with the many-coloured hues of thought, till they kindle by their assemblage, and blend and melt into the white light of inspiration. Newton made history and astronomy illustrate each other; and Richter and Dalton brought Mathematics to bear upon Chemistry, till Science may now be said to be able to weigh at once an atom and a planet. I admit that this is quoting only mighty names to illustrate the value of general knowledge; but all minds that are capable of extensive application, more or less experience its benefits,—for the strength of an active mind is not exhausted by dividing the objects of its attention, but refreshed and recruited,—it is not distracted by a variety of lights, but directed by them; and the stream of learned acquisition, instead of being in danger of becoming shallower by expansion, is rendered more profound.

In literature, I might quote the excursive taste of our Milton, our Gray, our Warton, Hurd, and Sir William Jones among poetry beyond the classical field, to prove

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that the rule applies to Literature as well as to Science : but I have already detained you a considerable time, and, for the present, must bid you adieu. I do so with a warm heart ; and I hold it to be no profane allusion to the great and merciful Being who has given us all knowledge, and all mercies, to wish that his blessing may be with you.

A D D R E S S

BY

THOMAS CAMPBELL, ESQ.,

ON TUESDAY, MAY 1, 1827

STUDENTS,—

AFTER the high excitement of this interesting day, I know that you must be fatigued, and that it would be cruel in me to detain you long with the Valedictory Address³² from this bench, with which it is customary to conclude your Sessions.

I wish to address you in terms of cheerfulness, as well as succinetness, for although the spectacle we have now witnessed has touched on some chords of my breast, that vibrate deeply and tenderly, yet, altogether its influence impels me to give vent to glad and congratulatory feelings.

Students, and all present,—I trust I may obtain credit for that sincerity which would not stoop to angle, even for your popular favour, with the wormish bait of flattery; and in the event of having been disappointed with the state of your studies, I was prepared, in a frank and temperate manner, to have told you so; but, independently of what I have seen this day in your favour, I have gone

ADDRESS

into your classes, I have heard your satisfactory examinations, and spirited exercises; your professors favoured me with the sight of many of your manuscript essays; I have spent days in perusing them, and I can declare to you upon my honour, that I regard you as a body of students, decidedly superior to that generation to which, thirty years ago, I thought it no discredit to belong.

The spirit of emulation is so high among you, that if I were able, I would not wish to raise it higher. The touching fact has also reached me, that some promising young men of your number have injured their health by excessive application to study. To this circumstance, affecting as it is, let me not seem hard-hearted in saying, that we ought not to attach too much importance. For it is impossible to adapt any great emulous system of education to every delicate constitution. And I should be slow to abstain from throwing over juvenile talent those honorary splendours that brighten its green shoots, and foster them into bloom. At the same time, emulation itself may be wound up to too high a pitch; the very benefits intended by degrees and honours may be defeated, by rendering them of too difficult attainment.

If it be true that at the Southern Universities, cases annually occur of individuals being plunged into a state of insanity, by the horrors of failure in obtaining Academic distinctions, I beg, with all my unfeigned respect for those illustrious bodies, to be pardoned for suspecting that they carry the high pressure system of competition a little too far. Disappointment should be made to pass over the field of youthful study, like the rolling stone, to

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promote, and not to eradicate vegetation. Let us invoke renown—but let us stand before her with an erect and manly spirit, and not convert her superstitiously into a Juggernaut idol, that is to crush under its wheels the very life-blood of the prostrate worshipper.

Talented young men, who have distinguished yourselves this day, I surely can be little disposed to bid you undervalue the plaudits you have received, and the premiums which I am prouder to have been called to distribute to you, than if his Majesty had made me a belted knight. But for the sake of your future triumphs in the field of public competition, remember that these are but tokens of success, which must not lap you into security with regard to that estimation in the wide world's eye, which you have yet to obtain. On the other hand, let no youth, who is conscious of having done his best, or of yet resolutely determining to do so, withdraw despairing or dispirited, though empty-handed, from this assembly. Magnanimity is not indifference, and manliness is not insensibility. At the close of your labours, all of you owe it to yourselves that you should give a jubilee to your buoyant spirits and social affections; and that, liberated from care, you should return to home-felt delights, to sportive exercises, and exhilarating rustic excursions. When tasks are over, “why should a man, whose blood is warm within, sit like his grandsire cut in alabaster?” Go forth then, under the smile of summer, and enjoy the native vigour of your limbs among the hills of our native land, breathing the freshness of her air, and listening to the pleasant din of her floods, or to the melody of her

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birds, and her pastoral music. And what land is more loveable than our own,—for streams that murmur poetry to our thoughts, and for scenes of traditionary endearment, and romantic associations? Among those scenes let manly and active exercise rebrace your health, refresh your faculties, exalt your imaginations, and make you sanguine and high-mettled, to cope for the honours, and to scorn the difficulties of life.

My few remaining words will not, I trust, seem discordant with my intention of turning your thoughts to agreeable subjects.

Believe me, when I allude to your not having formed yourselves this year into a class for Civil History, I mean not to reproach you with the circumstance, for, with many studies to attend to within a short period, it might have been inadvisable for the most of you to have attempted any additional pursuit. But forget not, before you close your academic career, the vast importance of attending to Civil History, and above all, to that of our own empire. This will guide you to form sound political opinions, and, in good time, to become influential members of the class of society to which you belong—a class, on whose virtuous and free principles, public happiness is more dependent than on those of any other part of the community.

Imagine not that I would incite you to be precocious politicians. No, my young friends; it is because I have been struck with the modest and reserved sensibility of Scotland's youth, as a peculiarly national virtue, and one in which we may read more true pride, than in the most boisterous effervescence of spirit, that I am free from all

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apprehension of a certain share of early interest in the welfare of your country, ever tainting with arrogance your native discretion. There is no earthly community of character between the political man rich in, and the student soberly but jealously seeking to form, instructed opinions on public matters. To a young man, travelling through a country, I should never dream of recommending his wasting his eye-sight in prying through a spy-glass at dim and distant objects. On the other hand, I should be as far from forbidding him to note the courses of rivers, and the bearings of mountains, and to study the main features of the scene. In like manner, though I would by no means wish a youth to rack his thoughts with political problems, I should be sorry to see him without an interest in the grand and general outline of public events. But, to make this interest useful in your manhood, you must seek early for that knowledge, which, when acquired, neither fears nor frets at contradiction, but enables its possessor calmly to smile at angry wranglers, ignorant of their subject, as at the story of the Italian Cavaliers, who rushed to mortal combat, in disputing for the honour of Dante and Ariosto, neither of whose works either of them had read.

Any specific advice as to creeds or parties, would be very unbecoming from this bench; but I shall desecrate nothing of its dignity, in fervently praying that heaven may gift you, in the maintenance of pure and high principles, with the power of truth that conquers and convinces, and with the temper that seeks conciliation.—Farewell.

INAUGURAL ADDRESS

DELIVERED BY

THOMAS CAMPBELL, ESQ.,

ON FRIDAY, 13 DECEMBER 7, 1838.

GENTLEMEN,—

It is an understood conventional propriety among all civilized elective bodies, that when the tumult of election has subsided, there should be an amnesty proclaimed to all past hostile feelings, and an abstinence observed on the one side from all hostile language, and on the other side from any ungentlemanlike expression of discontent. I come not to break up any such amnesty. I am not capable of degrading myself on this bench, by an insidious insinuation against any man's motives or conduct. You, in the free exercise of your elective franchise, had a more than ordinary right to be divided in your opinions; and that division would have been to me, if I had needed it, only a fresh incentive to my desire of making you all my constituents in your hearts, by the faithful performance of my duty. But contrary to what would otherwise be my wish, I shall be obliged, for a few moments, to speak of myself; for there are some

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circumstances respecting my motives and conduct in this whole affair, that may be unknown to, or misapprehended by, many individuals in this assembly.

It may not be generally known, that before I suffered myself to be proposed for this high mark of your favour, I had ascertained the entire improbability of Lord John Russell's being able to accept of your Rectorship, if it had been offered to him. It is also a fact, that I knew not a single popular name, excepting that nobleman's, that was likely to have divided your suffrages, at the time when I received and answered a first letter, from a large portion of the students, asking me to say explicitly, whether in the event of being elected, I would come and take this oath for the third and last time. Now a twelve-month³³ had not then elapsed since, in the eye of day, and with emotions as justifiable as they were fervid and sincere, I had declared to the assembled students of Glasgow, assembled not at my bidding, but by their own spontaneous enthusiasm, that whilst I lived, I should never forget the manifestations of their attachment, or refuse them any proof of my interest in their welfare, within the small compass of my power. And now when they tendered me a token of their regard, that was palpably meant to be the last of its kind—and now that they urged their token on my acceptance, by my sympathy in their own interests—I ask, in the name of consistency and warm heartedness, what was the most natural and proper answer I should send?—That I was in bad health, I could not say—that it would be impossible for me to come, I could not say—that it would be inconvenient for me to come, I disdained

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to say. For I should have thus shown myself a friend, weighing the duty of friendship, like a light or suspected coin, in the little scales of my own convenience.

Truly enough, indeed, I might have pleaded as my apology for not coming, that I had already shown some proofs of my good will in having come last year, merely from anxiety to say a few good words in your behalf to the Commissioners, a journey that cost me my health, and literally put my life itself into peril. But the business between us now was not a matter of sentimental argumentation, but a practical question, whether I should fulfil your wishes, and attempt to serve, what you at least considered to be your interests. And if I had spoken of my former services, the simplest youth among you would have had a right to ask—if our Rector's zeal last year was so ardent, what has become of it now?—And if he could come to us in sickness, why cannot he come to us in health?

Besides, all your shrewder students knew, as well as I knew, that, not from any fault or indolence of mine, but from absolute necessity, and from due caution not to moot certain points prematurely, I had, all but the journey in bad health, a comparatively placid and easy Rectorship; but that a crisis was now coming, likely to render the Rectorship of this year both a trying and a troublesome post. By what honourable tie was I then bound, to insist on leaving that post against your general wish, just at the time when it might be feared that it would become a little more irksome?—Was I to have sailed with you all smiles and affection through the calm, but the moment

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that the water threatened to be a little ruffled, was I to show my romantic interest in you, by resolutely going ashore, and shuddering at the prospect of keeping you company for another year? Was I to send you a fine declaration, forsooth, that my soul and zeal were still yours as much as ever; but to let it out after all that my zeal was of a delicate constitution—that it could not brook any agitation, and that it would catch its death of cold in the first exposure to the slightest breath of censorious opposition.

No! I thought it more like a man to answer, that if elected, I should regard it my bounden duty to come. And if I had sent you any other answer, you might have been generally satisfied with me, but I should have never been satisfied with myself. I should never have ceased to have a secret misgiving, that I had tainted some young and ingenuous minds among you with a suspicion, that when men speak fervently of their attachment to any public cause, they are not to be literally understood as meaning all that they say. I should not have been satisfied that I had acted up to my declarations.

By and bye came a letter putting these declarations to the proof, and invoking me by all my past regard for the students, to come to them immediately. This letter still came from a numerous majority of them. And you, honourable young men, even you who have opposed me, for I am bound to think you honourable, let me remind your candour, that still, when I came, I coupled my promise of abiding by my friends, with an offer of withdrawing and supporting any other man who could be found to unite more of your suffrages.

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But from a contested election I could not fly without abandoning my friends, and my faith, and all pretensions to moral courage, and without setting an example of trustlessness and cowardice before a University resorted to by the youth of England and of Ireland, and filled with the young hearts of my native land.

I therefore return you my best thanks for this appointment, as a token of your confidence and regard. But if I were to thank you for the pageantry and publicity of the office, I should record a sentiment to which my heart is at this moment an utter and disdainful stranger. For, supposing, what is anything but the case, that in the present circumstances of my life, I was much alive to vain-glorious feeling, still your Rectorship, honourable as it is, if I had been without an affectionate interest in my native University, would have been but a sorry bribe to my most selfish calculations. And if I had gone on these, I should not have had the honour of now addressing you. But I had no selfish or ignoble motives. And, for your crediting this assertion, I palter not with suspicions—I appeal to whatever is honourable in your own bosoms—and I demand belief. No, Gentlemen! I came to you in a frame of mind, not indeed crushed though chastened by calamity, but still in a frame of mind little coveting any new sprig for my mere vanity, to be interwoven with this erape.³⁴

Gentlemen, unavoidable circumstances have robbed me of the leisure that would have been necessary for addressing you in a worthy manner, on some of those points connected with your studies, on which your Rectors have

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for some time past felt it their duty or their privilege to address you. But I have not forgotten one pleasing privilege of the office; which is, that of adding to the prizes that may contribute to excite your emulation, and to exercise your industry.

I propose offering two Silver Medals, to be competed for only by the gowned students, for the best exercise in Latin and Greek verse, on subjects that shall be speedily announced to you.

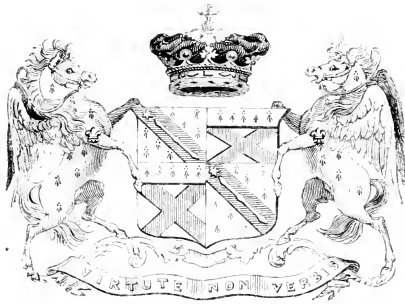
I propose also to give two Gold Medals, to be competed for only by ungowned students, and graduates, whether gowned or not, on two subjects which though not intrinsically improper for the considerations of younger minds, might yet, as subjects of composition, distract them from more immediately important pursuits. The first Gold Medal which I propose, is for the best English essay "On the evils of intolerance towards those who differ from us in religion." I use this circuitous phrase from disliking to couple the epithet religious, with that spirit of intolerance, which, reversing the sublime aim of all religion, bows down the mind from its celestial aspiration to the anxieties of this world, like the Indian fig tree, which, after bearing its head loftily in the sky, turns down again its branches from the sunshine of heaven, to be blended, and buried in the dirt of the earth.

Another Gold Medal shall be given for the best English essay "On the comparative importance of scientific and classical instruction in the general education of mankind." Now let no candidate imagine that I shall favour any essay on this subject, on account of the side which

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he takes as to this or that opinion in the comparative estimate, for I shall decide merely by the display of talent. In my own opinion, the importance of science is paramount, but that idea, from an unscientific man, and thus hastily thrown out and unargued, will not of course affect you; still less I hope will it cause you to suspect, that I would depreciate the beautifying and exalting influence of classical learning. No! For in looking down through the farthest imaginable vistas of futurity, I cannot picture to myself any intelligent future age, in which classical erudition shall not hold a high and glorious niche in the grand temple of human knowledge.

I have nothing farther to add than to beg you to return assiduously to your studies; and that, if any feuds have sprung up among you in consequence of this election, you will bury them all in generous oblivion.



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DELIVERED BY THE

MARQUIS OF LANSDOWNE,

ON MONDAY, OCTOBER 11, 1831.

GENTLEMEN,—

I SHOULD indeed consider the proceedings of this day far from complete, at least as far as regards myself, could I allow myself to quit this Hall without expressing, in the strongest terms, my deep sense of the honour which has been conferred upon me—an honour greatly enhanced by the consideration, that it has been bestowed upon an individual of whom few of the body here assembled could have had any personal knowledge, and between whom and this City, and this University, there existed no connexion except this, if it can be called a connexion, that it might be presumed from the general tenor and habits of my life, that I should yield to none of the eminent and illustrious individuals, who have preceded me in the high situation I am now called upon to fill, in deep and unfeigned respect for the high antiquity—the extensive and acknowledged influence—and, above all, the character of freedom and openness which so peculiarly

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distinguishes your Academical Institution. I derive the greater satisfaction from the distinction which has been conferred upon me, that there is, at least, one point of view in which, I may venture to say, the choice you have made is no less honourable to you than to me. It is one of those remarkable symptoms, which characterise the age in which we live, that the progress of knowledge, to which no Institution has more largely contributed, at all times, than this University, has had the happy effect of bringing men and countries much nearer to each other, which, at the same time that it has established a free community of mind between place and place, has also enlarged the circle of the affections, and drawing them beyond the narrow circle of their own immediate neighbourhood, places them in immediate connexion with those comparatively remote, and cemented by no other tie, than the common cultivation of virtue and of knowledge. It is owing to this enlargement of feeling and of action, that those illustrious names, which have been the ornaments of this City, and of this University, such as Black, Smith, Hutcheson, Reid, and Watt; and I must not omit noticing, as coming within the sphere of my earliest recollections, the names of Millar and of Young, are no longer the property merely of this City, or of this country, but have become the property of the whole world; and after having been beacons of light in this University, and shed a lustre round the sphere of its Institutions, have created a fame, which, far from being abated by the hand of time, is now extending itself in countries almost totally unknown, when the living presence of those eminent persons graced the scene in which

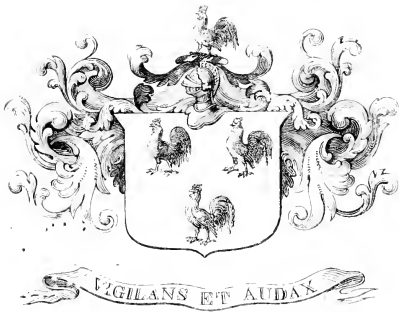
BY THE MARQUIS OF LANSDOWNE.

I am now addressing you. Fortunately there was scarcely one of those persons, whose conduct in life did not exemplify that, which, I trust, will never cease to be remembered in this place, the effects which scientific and literary pursuits may be expected to produce on moral conduct. Let it be remembered that if they fail in elevating the mind and expanding the affections, the faculties of the intellect have been exerted in vain. This, however, is not the time in which the connexion between the moral and intellectual habits of men's minds can be doubted. Many months have not elapsed since it has been exhibited to the world in the most striking colours, upon a scene which has attracted the attention of the world.³⁵ This is not the place to discuss the soundness of political principles, or the public consequences of political events; but it is impossible, when we consider that the signal Revolution which has lately effected a change in the government of France, appears to have been chiefly decided by the courage and self-devotion of persons of an educated class, and even of bodies of youth assembled for that purpose, that we should not be struck with the contrast of the small sacrifice of life, the absence of rapine, the pity and forgiveness manifested to the vanquished, as compared with those scenes of unbridled licentiousness and unrelenting hatred, which political passions have not many years since engendered and exhibited on the same spot, and to attribute to the different character of the age, under the more general diffusion of knowledge, a difference over which every friend to humanity must rejoice. It is, therefore, my most ardent hope and prayer, that education may

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continue to extend its influence, and penetrate even to the masses of population in all countries; but more especially do I trust that, in its most elevated sphere of action it will still prosper within these walls, and in the midst of a nation, which has been no less justly than beautifully described, by one of the first of forensic orators, as pursuing the light of science like the flight of the eagle, “with an eye that never blinks, and a wing that never tires.” Let me conclude by assuring you, that I shall feel happy if I can in any way contribute to the success of education in this place, of which you have the best guarantee in the talents, diligence, and affections of your eminent Professors; and, with their concurrence, I shall beg to offer two prizes³⁶ for the highest degree of Academical attainment, one on a subject strictly Scientific, and the other of a Literary nature.

Gentlemen, I most sincerely wish you all farewell.



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DELIVERED BY

HENRY COCKBURN, ESQ.,

ON FRIDAY, JANUARY 6, 1832

PRINCIPAL MACFARLAN AND GENTLEMEN,—

I RETURN you my sincerest thanks for the right which you have given me of addressing you from this place. I owe it entirely to your unmerited and unsolicited kindness. The honour has every thing in it by which such an honour could be recommended to me. I have an old, and perhaps somewhat illiberal, prepossession in favour of our Scottish system of education, both at schools and colleges; so that, if the vanity of my fancy had ever permitted me to imagine that I could occupy any high place in a seat of learning, it would certainly have selected a Scotch University as the scene of its dream. And, of all our Universities, this is the one it would have chosen,—not merely on account of antiquity, or of its fame, or its greatness,—but because it is here that the election of the office you have raised me to, depends on the greatest number of intelligent and independent electors. The nominations made by them during the last twelve years,

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afford a triumphant answer to those who question the safety of placing such power in such hands.

I regretted to learn that my election had cost you the trouble of a contest ; in which I had the honour of being opposed by two gentlemen³⁷ of great public station. But it has been more gratifying to me to feel, that the moment the struggle was over, its irritation ceased. I was received by those who had thought it their duty to oppose me, with the liberality of gentlemen, and the kindness of friends. So that we are all now united by our connexion with this place, and have all returned to the peaceful discharge of our ordinary duties. And surely none of us can consider where we are, without being impressed by the strong and obvious considerations which require these duties to be duly performed. It is enough to observe the position, and to remember the reputation, of this place ; which stands, the most dignified object in the midst of a vast commercial community, "like a great sea-mark, saving him that eyes it;" and whose celebrity is such, that we almost feel as if its ancient glory were enough to adorn us, without our making any exertions of our own. Let none of us yield to this enfeebling tendency. Let us all act as if the fame and the prosperity of the establishment depended upon us alone ; which, indeed, in our generation it actually does.

I trust that we, who are in authority here, will often recollect our responsibility, and our reward. There is no station assigned by society to any of its members, more honourable, or more enviable, than that of an Instructor in a public University. His object is one of the highest

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to which a man can be called,—the production of the greatest possible amount of mind. He, in most instances, devotes himself to this pleasing avocation, from some original taste attracting him to the science which he teaches; so that his duty and his inclination generally coincide. If he bring right feelings to the task, he is never contented with the distinction which at first gained him his place; but studies, by constant cultivation, to keep himself, if not in the van, at least abreast, of the advancing knowledge of the age. Nor does he study merely to acquire. Knowing that his business is to impart, he is assiduous in the act of communicating, as well as of obtaining, knowledge,—of teaching, as well as of learning. And, of all the arts of teaching, there is none which he finds so agreeable or effectual, as the one which is often the least practised,—that of watching every symptom of youthful excellence, and then, wherever he finds it, alluring it by personal kindness.

I am aware that it has been stated, and by no mean authority, that nothing is more injurious to young men than early notice; that strong talent will always work its way; and that no other talent is worth caring for. There is no truth in this opinion, and no plausibility, except what arises from confusing things that have no connexion. Unmerited patronage, bad at all times, is worst when it excites vain hopes, and engenders conceit, and destroys self-dependence, in youth. But unfair patronage is not judicious kindness. Strong talent will not only force its own way, but it will sometimes do so the more triumphantly from being neglected or opposed. The fire burns

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more intensely from the weight that is laid above it. But there are talents which, though not strong now, might perhaps be made so. There are natures—and these often allied to the finest genius—which are too sensitive, especially in early life, for the roughness of the world. There are honest enquirers, obviously entering into paths from which they might easily be turned, that will perplex them for ever. There are imaginations darkened by clouds of their own creation, over which the purest light might be shed. There are temperaments, not yet irrecoverable, in danger of becoming permanently and wretchedly morbid. The biography of most men of early and ill regulated genius, attests how much its errors and its misery might have been corrected by the guidance of a single person, in whose wisdom and kindness it had confidence. In all these maladies of mind, the influence of a judicious and affectionate instructor, is like that produced by the appearance of the healing angel in the lazar-house; at whose approach pain flies, every groan is stifled, and the sufferer walks forth to happiness and nature.

A great teacher, therefore, even in the highest regions of the art, will often feel again his own early condition. He will never despair of youth. On the contrary, he will always have a strong sympathy with its difficulties and its prospects. He will remember that “he who watereth, shall be watered himself,” and that his own reputation can only live in the lives of illustrious pupils. He will consider every germ of worth as placed under his special protection, particularly if it should be discovered friendless in a garret; remembering the noble sentiment of the

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most eloquent of moralists, who, after writing the lives of three illustrious Scotsmen,—two of them the principal ornaments of this University,—closes his narrative by a reflection, which ought to be engraven on the heart of every great teacher,—“I shall not look back on the past with regret, if I can indulge the hope that the facts which it has been my province to record, by displaying those fair rewards of extensive usefulness and of permanent fame, which talent and industry, when worthily directed, cannot fail to secure, may contribute in one single instance to foster the proud and virtuous independence of genius ; or, amidst the gloom of poverty and solitude, to gild the distant prospect of the unfriended scholar, whose laurels are now slowly ripening in the unnoticed privacy of humble life.”³⁸

But, Students, it is needless for the husbandman to sow, unless the seed is to be cast into congenial soil. *Every thing* depends upon *you*. Therefore, though I could easily have entertained you, on some idle general theme, my anxiety for your welfare, which, much though you may think I have said about it, is deeper than I can express, will not permit me to waste this occasion, by employing it in any other way, than that which I believe may conduce most to your improvement. Let me, therefore, most earnestly implore you to think for a moment of the situation in which you at present are.

You have all reached that age at which the insignificance and the dependence of childhood is gone. Its frivolous enjoyments and its temporary occupations have lost their interest ; and, except as sources of surprise to memory

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hereafter, they will never engage you more. On the other hand, you are not yet entangled with the necessities of common life ; but you are just within the hum of that great city of the world which is waiting to receive you ; through which you *must* pass ;—whether through its darkness or its splendour—its profligacy or its virtue—its misery or its happiness ;—and in which all the honours of time and of immortality are to be gained—or to be lost. By the constitution of our nature, and the system of European education, you are allowed a short period of preparation before you enter. This period is sweeping past you, not only with the velocity, but with the fearful silence of the wind. Every thing—*literally every thing*—that you can have or can hope for, depends entirely on the use which you make of this precious and irrecoverable hour. A person cast on a speck of sand in the ocean, with the tide rising to devour him on every side, and whose being sunk or saved depends solely on his own energy during the next moment, is an image of the position of each of you.

The question that arises in every worthy bosom on such a statement is, What shall we do ? Ill would it become me, in this presence, to answer that question in detail. But it may be permitted to one who has himself passed through the scene—whose admonitions cannot be attributed to prescribed duty, and who does not speak with the formal authority of a master, but merely with the experience and kindness of a practical friend—to tell you, in general, that you will all occasionally find the true answer to that vital question in the suggestions of an inward monitor, whose

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whisperings, unlike those of conscience, may be, and very often are, stifled, but are never listened to without leading the listener on to the greatest achievements of the highest ambition.

There is no young man, possessed of any soul at all, who is not occasionally struck with the contrast between what he is, and what he yet might be. He feels at times an indefinite aspiration after fame, with a generous admiration of those who have attained it; and, hoping that he is not yet too late, he is conscious of a new existence in believing that he too may be renowned; or that, if the love of knowledge, for its own sake, be his passion, its treasures are still within his reach. I remember, as freshly as if it were yesterday, the effect produced upon those who had the imperishable advantage of being his pupils, by Dugald Stewart, the greatest of didactic orators, when he took his annual leave of them. When we discovered that the day was come, after which we were to hear that voice no more; and he addressed us, for the last time, in a few touching words; and we felt the folly of our past frivolity, and recalled the splendid series of moral views through which he had led us; and all this came over us along with the tenderness of the opening spring—a state of mind was produced, of which the agony was a luxury, and which raised him who was conscious of it into a higher state of being. At whatever time, or in whatever form, these visitings of your better genius may occur, all that I can say to you is compressed in this single admonition—Yield to the inspiration of that sacred hour. Be assured, whenever you feel it, that the shades of darkness are

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beginning to flee from your minds—that the morning star is arising—and that, if it be not overcast by your falling off, a glorious day is before you.

He who has felt this influence, scarcely requires any external aid. The examination of the subjects of his own consciousness, becomes one of his constant enjoyments; and his own mind suggests to him whatever it needs for its complete development. But there are three errors so common and so fatal, that I cannot resist warning you to avoid them.

In the *first* place, break the ordinary and ruinous association which connects genius with carelessness, and dullness with labour. Other errors hurt minds partially; this one, under all systems, extinguishes them in the gross. Yet, of all blunders, it is the most natural; because it is not produced merely by our indolence, but seems to be almost dignified by our admiration of natural talent. Be not you misled by this mistake. Ability is scarcely ever successful, and moderate ability is never successful at all, without far greater cultivation than the possessors of that quality wish the world to believe. We admire the poem, but we do not calculate the labour of its mechanism. We see the edifice, but we do not count the piling up of the stones, or think of the cautious adjustment of its proportions. Believe rather—not because it is useful, but because it is true—that the *power* and the *inclination* to labour is not only not inconsistent with genius, but is one of its distinguishing marks. It shows strong faculties; powerful ambition; confident hope. There is no better ground for doubting the possession

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of real ability, especially in the young, than the discovery that the pretender's energy evaporates with every exertion.

In the *second* place, throw over all your pursuits that moral grace, without which learning itself is deprived of half its ornament. The cultivation of the mind, in any form or in any degree, is always to be recommended and admired. Yet it may be cultivated partially and defectively; and it commonly is so, when one, or a few, of its powers are improved, to the neglect of others. This defect never appears so strikingly as when the moral, are sacrificed by the exclusive cultivation of the merely intellectual, faculties. There is nothing more common or more lamentable, than to see men of extensive knowledge and profound abilities, totally destitute of moral beauty. Such of you as feel yourselves attracted towards physical science, should never forget this fact. The defects of ordinary men are comparatively immaterial. Those of men of science are important, chiefly because they may be attractive. Amidst many admirable exceptions, you will sometimes find men receiving and deserving the greatest admiration, between whose knowledge of mere physical truth, and their want of moral culture, there is the most humiliating contrast. Amidst every study or employment, therefore, cultivate your *moral taste*. This is chiefly to be done by the habit of connecting every thing with the divine intelligence from which it proceeds, and with the happiness of that world to which it may be made subservient; by sympathy with human enjoyment; a delicate and considerate feeling of the charities on which it

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depends ; by embellishing every thing with the charms of general literature ; and by cherishing throughout life that candour, and those moral sensibilities which generally glow in youth.

In the *third* place, you will sometimes be told that early reputation is useless, or perhaps hurtful. This error is the more to be avoided, from its falling in with the many feelings which will ever be inducing you to delay the commencement of serious exertion. There is no truth in the sentiment. In the case even of the youngest boy, superiority to his fellows is always an advantage. And in the case of the young man, an insensibility to intellectual distinction, is conclusive against the soundness of his condition. There is no period in your whole career, at which you can so certainly advance yourselves in public station and confidence, as at this moment. It is in your power, even at present, to form and to disclose characters which will make your success in real life certain, from the very moment that you enter it. Observe the history of those illustrious men whom you have lately placed in the situation which I unworthily occupy.

JEFFREY, while within the age of some I am now addressing, exhibited those powers which enabled him, soon thereafter, to commence that career which speedily changed the character of the critical literature of Europe.³⁹ MACKINTOSH, while equally young, acquired those habits of deep thinking, and those stores of knowledge, which enabled him, almost at the very beginning of his splendid life, to break no inglorious spear even with the gigantic BURKE.⁴⁰ BROUGHAM, while about eighteen, received the

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applause of the Royal Society of London, for a paper on a difficult branch of Mathematics;⁴¹ and the same energy of character which then distinguished him, has marked his progress through life, and has immortalised him by a series of intellectual achievements, so rapid and brilliant, that they own no contemporaneous example, except perhaps in the military exploits of him who sleeps at St. Helena. CAMPBELL, while actually a lad, and moving about among yourselves, had secured his immortality in the Pleasures of Hope.⁴² LANSDOWNE, while still at College, had acquired and practised the powers which, at almost the earliest possible period, enabled him to take nearly the highest place in the councils of his country.⁴³ These are the men,—the men of your own choice,—and with whom, after what you have done, I must presume you have some kindred feelings,—whom I recommend you to imitate, both in their ultimate greatness, and in the early reputation from which it proceeded.

And you will observe, that the state of the world is far more favourable to you, than it was to them. Every thing was dark and hard in their opening scene. The heavens were as iron, and the earth as brass. Spring has returned, when you are about to come forth. Education, instead of being confined to the rich, is thrown open to the poor. The light of knowledge is to be seen in every cottage. Science is making advances beyond the visions of the most sanguine of her former worshippers. Not every day, but every hour, surprises us by splendid applications of her principles to practical purposes. Chains that bound men down, have been relaxed or broken, all over the

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world. Authority is everywhere strengthening its just sway, by repairing the errors of some of its old foundations. There is a great movement of the human mind, the traces of which are apparently destined to be seen hereafter, in all the opinions and institutions of men. There are some who view this magnificent prospect with a lowering eye. There are others who hail it with the same agitation of delight, with which those who lived at the time hailed the revival of ancient learning,—the reformation of religion,—the discovery of America,—or the other great events which mark the progress of our species. Which of these views is the sound one, this is not the place to decide. All that I shall say is, that I have the very same reliance on the ultimate effects of knowledge upon the happiness of man, that I have on the effects of gravitation, or of any of the other laws that regulate material nature. But I would not pollute this purely academical occasion, by attempting, however indirectly, to influence your opinions upon such subjects. Your object ought to be to abstain from prematurely committing yourselves to the doctrines of any sect, until you have calmly enlightened your understandings.

In the meantime, nobody can doubt what the practical lesson is, that ought to be drawn from the circumstances in which you are placed. Since a new scene appears to be rising—since new theatres for educated men are erecting in every quarter of the globe—and since you meet, in the poorest of your fellow-countrymen, formidable competitors, to whom all the honours of life are as open as to you,—it is your duty to prepare yourselves for

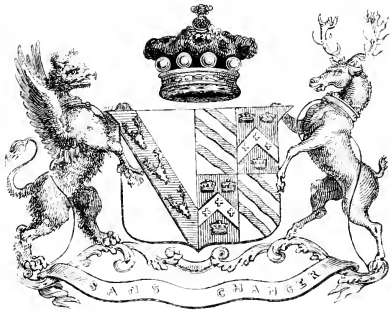
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the prospect before you. My only wish is, that you may select your walk deliberately, and may then follow it out with the quiet resolution of men, who are conscious that they have nothing but duty before them. It is strange to find persons, not otherwise foolish or cruel, who, after long lives of activity, cannot name the single thing calculated to extend the happiness of man, which they have not obstructed. Be yours the nobler reflection, when you come to look back,—“It has not been owing to me that a single unnecessary fetter has remained on any hand or mind. The scales of ignorance have sealed no eyes which I could have opened. It has not been my lot to act in the eminences of life; but I have at least done what I could to bless its valleys. And now that I withdraw from the world, my satisfaction is, that I leave it wiser and better than I found it.”

Beginning your career with these sentiments, there can be no doubt of the result. The soldier who prepares his weapons, and buckles on his armour in the morning, is ready for all the casualties of the day. The land of promise is before you; attainable, no doubt, only by many an arduous conflict, and through many a dark night. But your victory is certain, if you bring to the one that intellectual arm which the uneducated can neither wield nor resist; and if you guide yourselves through the other by that mental light which the ignorant cannot enjoy. Wherever you go, and whatever you do, remember what you owe to the city which maintains this seat of learning;—what you owe to that Scotland of which every native has so many reasons to be proud;—and, above all, what you

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owe to this University, which has given you so much, that it is not bound to be satisfied with the gratitude of words, but is entitled to require the genuine homage of a well-spent life.



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DELIVERED BY

L O R D S T A N L E Y,

ON WEDNESDAY, DECEMBER 17, 1834.

MR. DEAN, MR. PRINCIPAL, AND GENTLEMEN,—

THE custom of this University requires, that on the present occasion I should address a few words to those by whom, and amongst whom, I have been placed in the distinguished situation which I have now the honour to occupy. I do so with mingled feelings of high gratification, and, at the same time, of unfeigned diffidence.

When I look back at the long list of illustrious names which have preceded me ; when I find myself deemed by so enlightened a body to be worthy of occupying the chair which has been adorned, not only by the learning and assiduity of my immediate predecessor, but by the genius of CAMPBELL—the brilliant eloquence of BROUGHAM—the critical acumen of JEFFREY—the philosophic research of MACKINTOSH—and, in earlier times, by the mighty grasp of mind of ADAM SMITH and of EDMUND BURKE,—I may well feel no dishonourable pride at being admitted among such associates, and, at the same

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time, an anxious fear lest I should appear to you to fall immeasurably short of such great predecessors.

When I look also to the station which, for four centuries, this University has occupied in the literary and scientific history of Europe; when I see that her professorships have been held successively by such men as Smith, and Reid, and Jardine; her Divinity chair filled by Gilbert Burnet; the Medical by Black; the Mathematical by Simson; when among her other sons, whom she has sent forth to spread the light of science through the world, I trace, with many others, the names of Hunter, of Baillie, and of Watt, I feel how little claim I had to the distinction which you have conferred upon me. I look back to the history of this University, and I see it struggling on with no great means, and no large endowments; but with a strict economy, and strict and stern impartiality, so managing its resources as gradually to extend its sphere of usefulness, and contributing more than its full share to the promotion of science throughout the world.

To what then, I ask myself, am I to attribute the high honour of having been called to fill so distinguished a situation in such a body? To private friendship and personal regard? Up to the day of my election, among those by whom I have been elected, there is, so far as I know, but one individual with whom I could even claim the advantage of a personal acquaintance. To local connexion? I may boast, indeed, that I am not altogether alien from your Scottish blood,—I may claim a lineal descent from a name which has filled no mean place in your Scottish annals,⁴⁴ and which was not unfavourably

BY LORD STANLEY.

known in the early history of this University. But this was not the ground on which you have conferred upon me this high distinction. In honouring me, you have honoured, not the individual, but the principles, in which you desired to mark your strong concurrence. In me you have been pleased to see an earnest and zealous advocate for the removal of those blemishes which deform the beauty, and mar the efficiency of our best and holiest institutions; but, at the same time, an uncompromising opponent of those whose measures, in my judgment, would tend, whatever be their object and intention, not to reform, but to destroy.

If any thing could add to the gratification which I feel, it would be the circumstance, peculiar to this election, of the youth of the majority of the electors; that at an age at which the errors into which it might have been feared that you would fall, would rather have been that of an over-hasty, though generous zeal for the reform of abuses, than that of a too timid and cautious policy,—you have had the prudence and moderation, while you earnestly press forward for the remedy of real causes of complaint, to weigh the probable consequences which may result from the line you take,—and to repay the fostering care of the University, by rallying round the institutions of your country in the moment of their peril, and refusing to aid in their destruction, under the pretext of their reform.

I ought, perhaps, to apologise for introducing such topics to such an audience; but these are times in which the din of political warfare will make itself heard, even amid the learned repose, as we love to imagine it, of our

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Universities: the College cannot be a cloister; and no station, and hardly any age, is exempt from the anxious consideration of those great movements, which exercise so important an influence upon our social system.

One, and not the least distinguished of my predecessors,* availed himself of the opportunity which is now afforded me, for pressing upon the younger portion of his audience, with all the eloquence of which he is so great a master, and with the zeal for the diffusion of science for which he is so eminent, the inestimable value of those few precious years which they spend in this place, in fitting themselves for the active pursuits of after-life—for exhorting them to the diligent pursuit of the toils and pleasures of science and of literature—and for tendering his advice, the result of long experience, as to the fittest course of those studies. I should deem myself guilty of the highest presumption were I to follow his example: in the presence of the learned and able persons by whom your studies are here conducted, advice from me would be impertinent, and exhortation, I am convinced, would be unnecessary. Here you have every incentive, and every facility for continued and active exertion. The best stimulus to honourable rivalry is afforded by your frequent examinations, and your numerous marks of public distinction. Almost every branch of science and of literature has here its appropriate provision, and its competent and able instructor. Your libraries are freely open; your museums, and your rich collections, especially in medical science, afford you facilities which

* Lord Brougham.

BY LORD STANLEY.

you could hardly attain elsewhere. But, above all, the strongest incentive to application, is the spirit of the times in which we live. In these days, not only is knowledge power, but ignorance is degradation ; and it needs little of argument to persuade the very youngest amongst you, that in times like these, when science is not only rapidly extending her discoveries, but spreading still more rapidly among classes, who will no longer be content to live in the ignorance of their forefathers, he who wastes in idleness the opportunities of early life, must look to lose caste in later years, and to fall back from the honourable companionship of his former associates, and from the station in society which he might have claimed.

In one point only I will venture to follow my learned and eloquent predecessor ; in exhorting you, while you actively pursue those branches of education which are more peculiarly adapted to your respective professions, not to abandon the study of the classic authors at an age, when they are no longer forced upon you by the discipline of the University, but when you may be better able to appreciate their beauties. Nor let any man imagine, that he is thus unprofitably deducting from time, in which he might have acquired, what he may conceive to be more useful and practical knowledge. It is not only that he who intends to enter the path of political or forensic controversy, to study the arts of persuasion and argument, or to follow any of the learned professions, has derived no small advantage, if by imbuing his mind with the spirit of the ancient poets, and orators, and historians, he can transfuse into his style any portion of their grace of expression,

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their classic purity of language, their matchless harmony of rhythm. Far more important is it, that from the inexhaustible mines of their wealth, he should draw the high and noble sentiment, the masculine and nervous turn of thought, embodied in vigorous language—the generous principles which shine throughout the works of those great masters, whom after ages have been contented to follow with humble admiration, and to imitate, without hope of rivalling. They tend not more to polish the manners, and refine the style, than to expand and invigorate the understanding, and give to the mind a higher and a healthier tone.

On one topic more I would add a single word—it is one on which I hardly know how to touch, yet in my mind it forms so important a branch of education, that at any risk I will venture to refer to it. I will venture to press upon you, that while you pursue those studies which cultivate the intellect, and store the mind, you omit not those, more important still, which must guide your conduct, and form your hearts. I speak not of those points of polemical discussion and controversial learning, which properly and necessarily form a part of the education of those who are destined for the sacred ministry,—I speak of the constant study of those Scriptures, which, as we Protestants boast to be our only rule of faith, we should be the more careful to make our only rule of conduct.

I fear, on such a subject, to outstep my proper province; but this much let me say to you, whose happier lot it may be to pass your future life in calm and contented

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retirements, and to you on whom may be imposed the active duties of a laborious profession, to Scripture principles alone you must look for your guide in every-day life, and your support under every-day disappointment. But most of all, to you I say, if such there be among you, who are panting even now, with generous ambition, to enter upon the stormy career of political life, whose young imaginations are even now picturing to themselves ardent hopes of swaying the destiny of nations, and exercising their talents for the benefit of mankind—to you I say, quench not those high aspirations, check not those noble energies; but amid the cares and vexations, which I warn you to expect, but do not bid you shrink from encountering, amid the embarrassments and anxieties inseparable from your destined course, the wearying disgust, the thwartings of ignorance or selfishness, the doubts and perplexities, the misconstructions to which your every word and action will be subject—believe me, when I say, that to guide you, and to cheer you, and to support you, you will need some higher incentive than that of human praise—some nobler reward than that of human ambition—some principle more fixed than that of human honour,—you will require the daily conviction that you are treading steadfastly your allotted path of duty, under the guidance of One with whom is the result of all your labours, and under a deep responsibility to One, with whom there is no misconstruction and no change. I ought perhaps to apologise for dwelling on so serious a topic—the deep earnestness with which I feel the truth of what I say, must be my excuse if I have transgressed my proper bounds.

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Feeling then, as I do, I ask you, can I be indifferent to the maintenance of those institutions by which, as a national object, religious instruction is afforded to every class of the community? Can I consider these to be subjects foreign from the duties, or unfit for the interference of a government? On the contrary, I hold it to be one of their first duties to see that religious instruction and comfort be tendered, through the medium of a national establishment, to the mass of the population. We respect our religious institutions—we hold it to be our duty to support them—and we feel confident that we can maintain them, because they are rooted in the principles and in the affections of the people.

But while I say this, I am not blind to their defects; nor is any man more anxious than I am to see them removed by such reforms as may disarm our enemies of their power, and gratify the real friends of our Establishments. My maxim is very short, and very plain—to reform for the purpose of upholding—to amend, but not to destroy. And in stating this principle, I wish to apply it, not only to our ecclesiastical, but to the whole range of our civil institutions. It was on these principles that I supported, under the Administration of Lord Grey, the great measure of Parliamentary Reform. I knew that the people loved their institutions—I believed we might safely trust the good sense and moderation of our countrymen—above all, I felt confident that in giving to the loyalty, the intelligence, the property of Scotland, a political power which they never possessed before, we were not endangering, but strengthening, all that we held dearest and most sacred.

BY LORD STANLEY.

And, would to God, that the great statesman, whom I have named, and whom I never can name but in terms of affectionate respect, had been enabled, in unabated vigour of mind and body, to remain for some time longer at the helm; to lend his steady hand to guide the political machine in the first vibrations occasioned by those important changes; to resist alike the importunities of friends, and the taunts of enemies; and to stand forth to the world in his own character, not more the uncompromising advocate of the liberties of the people, than the undaunted champion of the prerogative of the Crown, and the strenuous defender of the privileges of the Aristocracy!

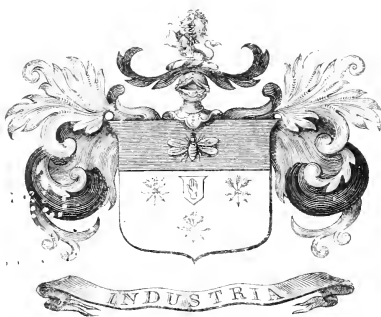
But, into whose hands soever the direction of public affairs may come, let no man think that he can check the rational desire of temperate improvement. There is a spirit abroad, mighty for good or for evil, a spirit of active inquiry—of keen and searching investigation, which will be mocked by no palliatives, and put aside by no excuses. It is like the fire, which, guided by intelligence and controlled by a skilful hand, warms and cherishes, and purifies all things; but left to its own unguided operation, or in careless hands, proceeds with overwhelming violence, and leaves behind it but wreck and desolation. His will be a glorious destiny, who, boldly availing himself of this mighty agency, determined honestly to do all that is right, and to do no more, shall control and direct to its legitimate objects, this awakened spirit, which, if he be mad enough to seek to stem or to impede, will sweep him headlong with its irresistible current.

These are the principles which I trust to see adopted

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by any Ministry which may be formed; these are the principles which you and I should alike desire to carry into effect; and on these principles, we trust, with the blessing of God on our exertions, to transmit to our posterity the rich inheritance of the institutions which we have received from our forefathers, amended if you will, purified and perfected if we may, but uninjured in their essence, and unimpaired in their majestic integrity.

I have trespassed perhaps too long on your time and your patience. I have now only again to return you my grateful thanks for the high honour which you have conferred upon me, and to assure you, that while I feel it to be one of my first duties to maintain the privileges and promote the interests of the University, I hold it to be no less incumbent upon me so to regulate my public conduct, that those who may succeed to me, may not point to my name, as that of one who has reflected discredit on those who went before him, or upon the body by whom he had been so highly honoured.



INAUGURAL ADDRESS

DELIVERED BY

SIR ROBERT PEEL, BART.,

ON WEDNESDAY, JANUARY 11, 1837.

PRINCIPAL MACFARLAN AND GENTLEMEN,—

I GLADLY avail myself of this opportunity of personally and publicly expressing the gratification which I derive from my appointment to the office on the duties of which I have just entered. I might have hesitated voluntarily to present myself as a candidate for that office, not from unbecoming indifference to the distinction which it confers, but partly from disinclination to interfere with the pretensions of others, and partly from reluctance to add to the pressure of those duties, which in public and private life I am called upon to perform. But when I received the unexpected intelligence that my election had actually taken place—had taken place under circumstances which had spared me the painfulness of voluntary competition, and relieved me altogether from the anxieties and the asperities that are incident to contest—I required no advice—I asked for no time to consider—I acted upon the impulse of feelings that were better counsellors than

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doubts and deliberation ; and I resolved at once to justify the generous confidence which had tendered me this high trust, and which must have anticipated my acceptance of it. I do accept it, grateful for the kindness which has conferred it, proud of the relation in which I stand to this venerable seat of learning, anxious to discharge with fidelity and zeal the duties which that relation may involve. And not merely those duties. If I can extend the sphere of usefulness beyond the proper functions of this office, if there be any other capacity in which my services can be made available, they shall be freely tendered for the protection of every just and useful privilege to which the University can lay claim, and for the maintenance of its true and permanent interests.

The state of this University, and of the other Universities of Scotland, has recently undergone visitation and inquiry by a commission, which owed its appointment to advice humbly tendered by me to the Crown.

Various suggestions have been offered in the report of that commission, concerning the revenues, the government, and the discipline of this University ; and the intervention of Parliament will, I presume, be requisite in order to give effect to such of those suggestions as it shall be ultimately thought fitting to adopt.

You will not expect from me at the very outset of my connection with the University, the declaration of a formed and positive opinion upon matters so intimately affecting its welfare. I should not mark my respect for you,—I should not justify the confidence you have reposed in me, were I to content myself with merely

BY SIR ROBERT PEELE.

ascertaining the popular or prevailing opinion here, and promising a blind subscription to it, or were I to regard solely temporary interests, and pledge myself to their exclusive protection. I shall better maintain the dignity of this office, I shall better consult your true interest, I shall more certainly secure your lasting favour, by exercising an impartial and independent judgment, by weighing maturely each suggestion of improvement, and the evidence or reasoning by which it is supported; not merely regarding the abstract merits of the isolated proposal, but viewing it in reference to the whole scheme of academical education in Scotland, bearing in mind the connection of that scheme with the means of preliminary instruction, its adaptation to the state of manners and society in Scotland, its capacity for supplying those acquirements and that description of knowledge, which shall best ensure the success and eminence of those for whom academical instruction is intended. Be assured, however, that I shall enter upon the consideration of these important matters with a strong prepossession that, speaking generally, the system of academical education adopted in the Universities of Scotland, modified, as it gradually has been, according to the changes in the state of society, and the new demands for knowledge, is admirably adapted to the great ends for which it is designed. I see in it a system planned in conformity with the suggestion of Lord Bacon, that learning should be made subservient to action—a system that does not partake of a professional character—that embraces all distinctions and classes of society—that qualifies those of the highest rank for the public duties

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they will have to perform—that provides for men engaged in business, and even advanced in life, the opportunity of ascertaining the progressive discoveries in science, and the applicability of those discoveries to their respective pursuits—that offers also to those whose pecuniary means are the most restricted, the benefits of an enlightened education and the rewards of literary distinction. Be assured, also, that I shall enter upon the consideration of such matters with a firm conviction that the relation in which the Universities stand towards the Established Church of Scotland ought to be maintained with scrupulous fidelity.

I should not be acting in conformity with the established usage of this University, I should still less be acting in unison with my own feelings, if I did not on this occasion address myself immediately to those who are pursuing their studies within these walls.

Yes, let me who have not survived my sympathies with the feelings and aspirations of academic youth, who have drunk from the same pure spring from which you are allaying the thirst for knowledge, who have felt the glow of your emulation, and have panted like you for academic distinction—let me, after being engaged in the active scenes of public life, and buffeted by the storms and contentions of party,—let me bring the living testimony of practical experience to confirm the truth of those precepts, to enforce those exhortations which you hear from the higher authority of the distinguished men of whom your instruction is the immediate and peculiar province.

BY SIR ROBERT PEEL.

Let me assure you, with all the earnestness of the deepest conviction, founded on the opportunities of observation which public life and intercourse with the world have afforded, that your success, your eminence, your happiness, are much more independent of the accidents and caprices of fortune, infinitely more within your own control, than they appear to be to superficial observers.

There lies before you a boundless field of exertion. Whatever be your pursuit, whatever be the profession which you may choose, the avenues to honourable fame are widely open to you, or at least are obstructed by no barriers of which you may not command the key.

Does the study of theology engage your attention? Is the office of the sacred ministry to be your destination? To what nobler aim can you dedicate your faculties and acquirements than to vindicate the great principles of our common faith, to defend them from the assaults of infidelity, to establish them on the only foundation on which the spirit of free inquiry will allow them to rest—the authority of scriptural truth? But be not content with mediocrity. Aspire to that eminence which has been attained by the great preachers of other ages, the honoured champions of the Protestant religion. Why should you despair of attaining it? Bring to your sacred functions the spirit by which they were animated, treasure up the same stores of professional learning, make them available by the command of the same simplicity of style and energy of expression; above all, enforce the precepts you inculcate by that highest argument, the pure example of your own lives, and despair not of exercising

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a moral influence like that which they exercised, and founding a reputation lasting as theirs. In the commanding authority of your station—in the frequent opportunities for the public exertion of your powers—in the eagerness with which men will listen to truths that concern their eternal interests, if they be but enforced (and they too frequently are not) with the same measure of earnestness, of ability, and of eloquence with which their worldly interests are defended, in these things you will find all that can satisfy the highest ambition for honourable fame.

Is science your pursuit? “The great ocean of truth,” to quote the expression of Newton, “the great ocean of truth” lies expanded before you. “I do not know,” said he, at the close of his illustrious career, “what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, finding sometimes a brighter pebble or a smoother shell than ordinary, while the great ocean of truth lay all undiscovered before me.” Each subsequent advance in science has served not to contract the field of inquiry, but to extend it on every side. It has served, like the telescope, to make us familiar with objects before imperfectly comprehended; but at the same time, by the obscure vision of things unknown, of relations and dependencies of which we had no conception, it has shown us the comparative nothingness of human knowledge.

Are you destined for the legal profession, or are you ambitious of distinction in the public service of your country?

BY SIR ROBERT PEEL.

Surely the recent competition for this office, which now entitles me to address you, is pregnant with signal proof that whatever be the place of your nativity, whatever be the accidents of your birth, the highest distinctions are accessible to all, and that no national jealousies remain to obstruct your advancement, or to envy you the possession of them when obtained.

There were two competitors presented for your choice. You will readily believe, that on this occasion I shall make no remark on any circumstance connected with the recent contest, which can by possibility revive or excite an angry feeling, or which can even provoke an expression of dissent. But there are reflections suggested by that contest which can offend none, and may serve as an encouragement and stimulus to all.

Your choice lay between two competitors: the one the son of a minister of the Church of Scotland;* the other the son of an Englishman, the founder of his own fortunes by dint of honest and laborious exertions in the very same pursuits of active industry which, within this great city, are elevating so many to affluence and to honourable station. The one attains the highest eminence in the profession of the law; the other was called by the favour and the confidence of his Sovereign, to the highest trust which a subject can execute, that of administering the Government of this great country.⁴⁵ And mark the gratifying proof of the obliteration of every prejudice connected with national distinctions or jealousies. The

* Sir John Campbell, M. P.

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Scotsman is preferred to every English competitor, and receives his honours at the Bar of England, without a murmur that they are conferred upon a Scotsman. But although a Scotsman, educated at a Scottish University, he is not equally successful in a contest for academical distinction in his own country. That is reserved for an Englishman, educated at an English university, with no other connection with Scotland than that of respect for her name and national character, and a cordial interest in her welfare. And let me express a hope that whatever other objections might apply to the choice, there was no grudging feeling on account of this reciprocation of honourable appointments between the natives of the two countries, and that the circumstance of my being an Englishman does not operate to my prejudice, even in the eyes of those who would have preferred on general grounds a different result of the election.

I have said that the field for exertion is boundless; I have said the avenues to distinction are free; and that it is within your power to command an entrance to them. I repeat, with the earnestness of the deepest conviction, that there is a presumption, amounting almost to certainty, that if any one of you will determine to be eminent, in whatever profession you may choose, and will act with unvarying steadiness in pursuance of that determination, you will, if health and strength be given to you, infallibly succeed. Yes, even if what is called genius shall have been denied to you, you have faculties of the mind, which may be so improved by constant exercise and vigilance, that they shall supply the place of genius, and open to you

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brighter prospects of ultimate success than genius, unaided by the same discipline, can hope to attain. There may be, there are, no doubt, original differences in different persons, in the depth and in the quality of the intellectual mine; but, in all ordinary cases, the practical success of the working of that mine depends, in by far the greatest degree, upon the care, the labour, the perfection of the machinery which is applied to it.

Do I say that you can command success without difficulty? No: difficulty is the condition of success. "Difficulty is a severe instructor set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves, as he loves us better too. 'Pater ipse colendi, haud facilem esse viam voluit.' He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial." These are the memorable words of the first of philosophic statesmen, of the greatest orator of modern ages at least, if it were allowed to judge of oratory by the compositions it has bequeathed to posterity, without reference to the aid it has derived from the authoritative position or the physical qualifications of the speaker. They are words, which, if this office hath authority in your eyes, should have especial weight with you; for their illustrious author, Mr. Burke, from this place, and on an occasion similar to the present, might have exhorted the youth of this University, by the

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example of his own life, as well as by the eloquence of his precepts, to seek the antagonist which is also our helper. Enter, then, into the amiable conflict with difficulty. Whenever you encounter it, turn not aside: say not "there is a lion in the path;" resolve upon mastering it; and every successive triumph will inspire you with that confidence in yourselves, that habit of victory that will make future conquests easy.

On by far the greater part of you it is incumbent to acquire those intellectual qualities which shall fit you for action rather than speculation. It is not therefore by mere study, by the mere accumulation of knowledge, that you can hope for eminence. Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, and discriminating judgment, are of even more importance than the store of learning.

If you will consider these faculties as the gifts of nature, by far the first in value—if you will be persuaded, as you ought to be, that they are capable of constant, progressive, and therefore almost indefinite improvement, that by arts similar to those by which magic feats of dexterity and bodily strength are performed, a capacity for the nobler feats of the mind may be acquired,—the first, the especial object of your youth, will be to establish that control over your own minds, and your own habits, that shall ensure the proper cultivation of this precious inheritance.

Try, even for a short period, the experiment of exer-

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cising such control. If in the course of your study you meet with a difficulty, resolve on overcoming it—if you cannot, by your own unaided efforts, be not ashamed to admit your inability, and seek for assistance.

Practise the economy of time; consider time like the faculties of your mind, a precious estate,—that every moment of it well applied is put out to an exorbitant interest. I do not say, devote yourselves to unremitting labour, and forego all amusement; but I do say, that the zest of amusement itself, as well as the successful result of application, depend in a great measure upon the economy of time. When you have lived half a century you will have seen many instances in which he who finds time for everything—for punctuality in all the relations of life, for the pleasures of society, for the cultivation of literature, for every rational amusement—is the same man who is the most assiduous and the most successful in the active pursuits of his profession.

Estimate also properly the force of habit. Exercise a constant, an unremitting vigilance over the acquirement of habit, in matters that are apparently of entire indifference, that perhaps are really so, independently of the habits which they engender. It is by the neglect of such trifles that bad habits are acquired, and that the mind, by tolerating negligence and procrastination in matters of small account, but frequent recurrence,—matters of which the world takes no notice, becomes accustomed to the same defects in matters of higher importance.

If you will make the experiment of which I have spoken, if for a given time you will resolve that there

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shall be a complete understanding of every thing you read, or the honest admission that you do not understand it; that there shall be a strict regard to the distribution of time; that there shall be a constant struggle against the bondage of bad habits; a constant effort, which can only be made from within, to master the mind, to subject its various processes to healthful action, the early fruits of this experiment, the feeling of self-satisfaction, the consciousness of growing strength, the force of good habit, will be inducements to its continuance more powerful than any exhortations.

These are the arts, this is the patient and laborious process by which in all times and in all professions the foundations of excellence and of fame have been laid.

Is it possible to consult the works of any man of real eminence who has left a record of the discipline by which his own mind was trained, without finding abundant proofs that it was not by trusting to the inspirations of genius, but by constant perseverance, and vigilance, and care, that success was obtained? Take as an eminent example of this, the account which Cicero gives of his own early education. Mark the intentness on one object—mark how every occupation, amusement, foreign travel, society, the conversation of the lightest hour, all were made ancillary to the one great purpose of improving the mind, and fitting it for the high functions to which its faculties were to be applied. Speaking of himself he says,—“*At vero ego hoc tempore omni noctes et dies in omnium doctrinarum meditatione versabar.*” “*Huic ego doctori (Diodoto), et ejus artibus variis, atque multis ita*

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eram deditus, ut ab exercitationibus oratoriis nullus dies vacuus esset.—Cum me et amici et medici hortarentur, ut causas agere desisterem, quodvis potius periculum mihi adeundum, quam à speratâ dicendi gloriâ discedendum putavi.—Cum venissem Athenas” —Observe, I beseech you, when Cicero was engaged in foreign travel, how different were his occupations from those of many who trust to the inspiration of genius,—and who complain of the want of success without having resorted to any one of the means by which success is to be attained!—“Cum venissem Athenas, sex menses cum Antiocho, veteris academiae nobilissimo et prudentissimo philosopho, fui, studiumque philosophiæ numquam intermissum, à primâque adolescentiâ cultum, et semper auctum, hoc rursus summo auctore et doctore renovavi.”——“Post à me Asia tota peragrata est, cum summis quidem oratoribus, quibuscum exercebar ipsis lubentibus. Quibus non contentus, Rhodum veni, me que ad eundem, quem Romæ audiveram, Molonem, applicavi.—Nimis multa videor de me, ipse præsertim; sed omni huic sermoni propositum est, non ut ingenium, et eloquentiam meam, unde longè absum, sed ut laborem, et industriam admireris.”

When such records of perseverance in study, and in mental discipline are presented to us, they abate, in some degree, our wonder at the accomplishments and acquirements which were the legitimate result.

“It is very natural,” says Sir Joshua Reynolds, “for those who are unacquainted with the cause of any thing extraordinary, to be astonished at the effect, and to consider it as a kind of magic.”

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“The travellers into the East tell us, that when the ignorant inhabitants of those countries are asked concerning the ruins of stately edifices yet remaining among them, the melancholy monuments of their former grandeur and long-lost science, they always answer that they were built by magicians. The untaught mind finds a vast gulf between its own powers and those works of complicated art which it is utterly unable to fathom, and it supposes that such a void can be passed only by supernatural powers.”

We have, in the instance of Cicero, the stately edifice, the monument of intellectual grandeur ; but we have also the evidence of the illustrious architect to prove to us by what careful process the foundations were securely laid, and the scaffolding was gradually erected. Our wonder at the perfection of the work may be abated, but what can abate our admiration and respect for the elevated views—the burning thirst for knowledge and for fame—the noble ambition which “scorned delights, and lived laborious days,”—which had engraven on the memory the paternal exhortation to the hero in Homer, the noblest, says Dr. Johnson, that can be found in any heathen writer :—

“ *Λιεν αριστευειν και υπειροχον εμμεναι αλλων.*”

The name, the authority, the example of Cicero, conduct me naturally to a topic which I should be unwilling to pass in silence. I allude to the immense importance to all who aspire to conspicuous stations in any department

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of public or learned professional life—the immense importance of classical acquirements, of imbuing your minds with a knowledge of the pure models of antiquity, and a taste for their constant study and cultivation. Do not disregard this admonition from the impression that it proceeds from the natural prejudice in favour of classical learning, which education at an English University may have unconsciously instilled, or that it is offered presumptuously by one who is ignorant of that description of knowledge which is best adapted to the habits and occupations of society in Scotland.

Oh let us take higher and more extensive views. Feel assured that a wider horizon than that of Scotland is opening upon you—that you are candidates starting with equal advantage for every prize of profit or distinction which the wide circle of an empire extended through every quarter of the globe can include.

Bear in mind, too, that every improvement in the means of communication between distant parts of that empire is pointing out a new avenue to fame, particularly to those who are remote from the seat of government. This is not the place where injustice should be done to that mighty discovery, which is effecting a daily change in the pre-existing relations of society. It is not within the College of Glasgow that a false and injurious estimate should be made of the results of the speculations of Black, and of the inventive genius of Watt. The steam engine and the rail-road are not merely facilitating the transport of merchandise, they are not merely shortening the duration of journies, or administering to the supply of physical

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wants. They are speeding the intercourse between mind and mind—they are creating new demands for knowledge—they are fertilising the intellectual as well as the material waste:—they are removing the impediments which obscurity or remoteness, or poverty may have heretofore opposed to the emerging of real merit.

They are supplying you, in the mere facility of locomotion, with a new motive for classical study. They are enabling you with comparative ease to enjoy that pure and refined pleasure which makes the past predominate over the present, when we stand upon the spots where the illustrious deeds of ancient times have been performed, and meditate on monuments that are associated with names and actions that can never perish. They are offering to your lips the intoxicating draught that is described with such noble enthusiasm by Gibbon.—“ At the distance of twenty-five years, I can neither forget nor express the strong emotions which agitated my mind, as I first approached and entered the eternal city. After a sleepless night I trod with a lofty step the ruins of the Forum; each memorable spot where Romulus stood, or Tully spoke, or Cæsar fell, was at once present to my eye, and several days of intoxication were lost or enjoyed before I could descend to a cool or minute investigation.”

I need not recall to your recollection the earnest and eloquent exhortations to the study of ancient, and particularly of Attic composition, which have been delivered from this seat. I need not remind you of the manifold facilities which that study affords you towards the comprehension of the structure of modern languages, and towards

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the formation of style on the purest models; nor need I tell you how indispensable it is to the understanding of a thousand allusions to the usages and expressions and annals of classical antiquity, which are scattered with happy prodigality through some of the finest of modern compositions—allusions that have a voice for the wise—*φωναντα συνετοισιν*—that are intelligible to those, but to those alone, who have been initiated in these delightful mysteries.

Let me, however, attempt to bring from the examples of public life a practical confirmation of the truth of these maxims, and the wisdom of these exhortations. I ask you simply to pass in succession the names of those who have stood most conspicuous in the great arena of public competition, and to remark the proportion borne to the total number by those who have been eminent for classical acquirements. I purposely exclude the remoter periods of our history, pregnant as they are with examples in favour of the position I maintain, because, when education was in a great degree confined to classical learning, the possession of it would almost necessarily accompany other superior qualifications for high public trusts. But take recent periods of our history, take the most recent preceding our own, when the means of acquiring various knowledge have been so extensive, that there is the opportunity for fair comparison between the several attainments which may have assisted the competitor for public honours.

What are the chief names (I am speaking of public life) that have floated down, and are likely to remain

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buoyant on the stream of time. Of the whole number, how large is the proportion of men eminent for classical acquirements and classical tastes! In the judicial station there are Lord Mansfield, Lord Stowell, Lord Ellenborough, Lord Tenterden. In political life, Lord North, Mr. Pitt, Mr. Fox, Mr. Burke, Lord Grenville, Mr. Windham, Mr. Canning, all pre-eminent for classical attainments. This, at least, is demonstrated, that the time devoted by them to classical studies had not obstructed their elevation. But surely there is a very strong presumption, from the proportion which they bear to the total number of distinguished men of their time, that classical learning, and the accomplishments derived from the study of it, must have given them great advantages in the competition for distinction.

No doubt high, perhaps equal, eminence has been attained in some few instances by men who have not cultivated, or at least have not been remarkable, for classical acquirements; but is there not strong reason to believe, that in their case success would have been more easy, and more complete, had such acquirements been superadded to their other qualifications?

Do not, however, contemplate the men whom I have named merely amid the excitement of political or forensic contention; do not consider their classical knowledge merely as an useful instrument for the improvement of their style, and for gilding with the charms of happy allusion or learned illustration the public displays of their eloquence. Follow them into the retirement of private life, witness the refined taste with which classical studies

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have inspired them, and learn to estimate the compensation they have offered for the loss of power, or for the interruption of active employment. Take as examples the men the most prominent in recent political history, the great rivals, Mr. Pitt and Mr. Fox. In the case of each you have the most unexceptionable evidence, as to the pursuits and studies in which they found relaxation and amusement, whenever the contentions and occupations of public life were intermitted.

Lord Holland thus speaks of Mr. Fox, in the preface to the "History of the Reign of James II."—"During his retirement the love of literature and fondness for poetry, which neither pleasure nor business had ever extinguished, revived with an ardour, such as few in the eagerness of youth, or in pursuit of fame or advantage, are capable of feeling. Hence it was that in the interval between his active attendance in Parliament, and the undertaking of his history, he never felt the tedium of a vacant day.

"It was more difficult to fortify himself against the seductions of his own inclination, which was continually drawing him off from historical researches, to critical inquiries, to the study of the classics, and to works of imagination and poetry. Abundant proof exists of the effect of these interruptions both on his labours and on his mind. His letters are filled with complaints of such as arose from politics, while he speaks with delight and complacency of whole days devoted to Euripides and Virgil."

Still more recent testimony has been borne to the acquirements, the tastes, the studies of Mr. Pitt, by one

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who, combining the character of a statesman with the highest acquirements of a scholar, is an authority inferior to none, as to the importance and value of classical accomplishments.

In a letter of the Marquis Wellesley, which has been made public within a few weeks, he says of Mr. Pitt,—

“He was perfectly accomplished in classical literature, both Latin and Greek. The accuracy and strength of his memory surpassed every example which I have observed, but the intrinsic vigour of his understanding carried him far beyond the mere recollection of the great models of antiquity in oratory, poetry, history, and philosophy; he had drawn their essence into his own thoughts and language, and with astonishing facility he applied the whole spirit of ancient learning to his daily use.”

“Those studies were his constant delight and resort. At Holwood, in Kent, and at Walmer Castle, his apartments were strewed with Latin and Greek classics; and his conversation with those friends who delighted in similar studies frequently turned on that most attractive branch of learning. In these pursuits his constant and congenial companion was Lord Grenville, who has often declared to me that Mr. Pitt was the best Greek scholar he ever conversed with.”

“I have dwelt on this branch of Mr. Pitt’s accomplishments because I know not any source from which more salutary assistance can be derived, to chase from the spirits those clouds and vapours which infest vacant minds, and, by self-weariness, render retirement melancholy and intolerable.”

How striking is the contrast between the retirement of these men and that of others, scarcely less eminent in public life, who had not congenial tastes for literary and classical studies.

“Though he had not forgotten his classical attainments,” says the biographer of Walpole, “he had little taste for literary occupations. He once expressed his regret on this subject to a friend who was reading in the library at Houghton. ‘I wish,’ he said, ‘I took as much delight in reading as you do, it would be the means of alleviating many tedious hours in my present retirement; but, to my misfortune, I derive no pleasure from such pursuits.’”

Surely these testimonies, and these contrasts, are pregnant with lessons of instruction. Surely they encourage us to acquire those habits, and to cultivate those studies, which, at the same time that they are the highest solace and the most grateful relaxation from the cares of business and the world, are furnishing to him who takes delight in them new capacity for intellectual exertion, new stores of precious knowledge.

“*An tu existimas,*” said the kindred spirit of antiquity, “*an tu existimas aut suppetere nobis posse, quod quotidie dicamus in tantâ varietate rerum, nisi animos nostros doctrinâ excolamus, aut ferre animos tantam posse contentionem, nisi eos eâdem doctrinâ relaxemus?*”

Noble relaxation! which, while it unbends, invigorates the mind—while it is relieving and refreshing it from the exhaustion of present contention, is bracing and fortifying it for that which is to come.

I have detained you at too great length. I am well

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aware that the observations I have addressed to you have nothing of novelty to recommend them; that the truths to which I have adverted are so obvious that they scarcely require the aid of reasoning to enforce them. But they are truths of vital importance, and it too frequently happens that the ready assent which the understanding yields to them has not the practical influence on our conduct which it ought to have. If it had, how many of us would have been spared the painful retrospect, that retrospect which you may avert, but which we cannot, of opportunities lost, of time misspent, of habits of indolence or negligence become inveterate.

Hitherto I have referred exclusively to the considerations of worldly advantage and worldly fame, as encouragements to early and continued exertion. We have seen how powerful they were in animating the ambitious spirit of the Roman orator. And yet not one of the motives by which he was stimulated is wanting to you. His field for competition was not more ample, his reward of success was not more splendid. You have a country as much endeared to you by proud recollections—you have institutions, civil and religious, standing in equal need of your solicitude, and infinitely more worthy of your defence.

But for you there are incitements to labour, to zeal in the cause of knowledge and of virtue, infinitely beyond any which could have animated the exertions of Cicero. The love of praise, the hope of posthumous glory, were with him the chief springs of action—the great, the only reward of anxiety and labour.

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“Nullam enim virtus aliam mercedem laborum, periculorumque desiderat, præter hanc laudis et gloriæ, quâ quidem detractâ, judices, quid est, quod in hoc tam exiguo vitæ curriculo et tam brevi, tantis nos in laboribus exerceamus?” You can give an answer to that appeal which he could not anticipate. To you there will remain encouragements to exertion—compensations for toil and danger—should the hope of worldly praise and glory be obscured. You have the express command of God to improve the faculties which distinguish you from the beasts that perish. You have the awful knowledge, that of the use or neglect of those faculties a solemn account must be rendered. You have the assurance of an immortality far different from that of worldly fame.

By every motive which can influence a reflecting and responsible being, “a being of a large discourse, looking before and after,”—by the memory of the distinguished men who have shed a lustre on these walls,—by regard for your own success and happiness in this life—by the fear of future discredit—by the hope of lasting fame,—by all these considerations do I conjure you, while you have yet time, while your minds are yet flexible, to form them on the models which approach the nearest to perfection.—*Sursum corda!* By motives yet more urgent,—by higher and purer aspirations—by the duty of obedience to the will of God—by the awful account you will have to render, not merely of moral actions, but of faculties entrusted to you for improvement,—by these high arguments do I conjure you, so “to number your days that you may apply your hearts unto wisdom”—unto

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that wisdom which, directing your ambition to the noble end of benefiting mankind, and teaching you humble reliance on the merits and on the mercy of your Redeemer, may support you “in the time of your tribulation,” may admonish you “in the time of your wealth,” and “in the hour of death, and in the day of judgment,” may comfort you with the hope of deliverance.

APPENDIX.

NOTES
TO THE
HISTORICAL SKETCH.

NOTE I.

ANCIENT FOREIGN UNIVERSITIES.

A. D.

- 800, Paris. Founded, according to the old tradition, by Charlemagne.
Bologna. The date of the foundation of this University is uncertain : by some it has been esteemed older than that of Paris.
1100, Salerno. Roger II, the Norman Sovereign of Sicily, and Primate of Salerno.
1239, Salamauca.

ENGLISH UNIVERSITIES.

OXFORD.

The origin of the University of Oxford is involved in obscurity : it is pretended that it was founded in 806.

COLLEGES IN OXFORD.

- 1280, University College. The date of its foundation is unknown, but its oldest statutes bear the date of 1280.
1268, Baliol College. John de Baliol and his lady Devorgilla.
1274, Merton College. Walter de Merton, Bishop of Rochester.
1314, Exeter College. Walter de Stapledon, Bishop of Exeter, and Lord Treasurer of England.
1323, Auriel, or Oriel, College. Edward II. on the suggestion of his Almoner, Adam de Brome.

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- 1340, Queen's College. Robert Eggesfield, Chaplain to Philippa, Queen of Edward II.
- 1386, New College. William of Wykeham, Bishop of Winchester.
- 1427, Lincoln College. Richard Fleming, Bishop of Lincoln.
- 1437, All Souls' College. Henry Chichele, Archbishop of Canterbury.
- 1456, Magdalen College. William of Wainflete, Bishop of Winchester.
- 1509, King's Hall and Brazen Nose College. William Smith, Bishop of Lincoln.
- 1516, Corpus Christi. Richard Fox, Bishop of Winchester.
- 1532, Christ Church. Cardinal Wolsey, but completed by Henry VIII.
- 1554, Trinity College. Sir Thomas Pope.
- 1557, St. John's. Sir Thomas White, Lord Mayor of London.
- 1571, Jesus College. Queen Elizabeth, on the benefaction of Hugh Price, Prebendary of Rochester, and Treasurer of St. David's.
- 1613, Wadham College. Nicholas Wadham, Somersetshire.
- 1624, Pembroke. Thomas Tesdale, and Rev. Richard Wightwick.
- 1714, Worcester Hall. Erected into a College by Sir Thomas Cookes of Bentley, in Worcestershire.
- 1740, Harthall. Erected into a College by a patent in 1740, and dissolved in 1816.

There are besides Five Halls, viz.—St. Edmund's Hall, founded 1317; St. Mary's Hall, 1333; New-Inn Hall, 1438; St. Mary Magdalen's Hall, 1487; and St. Alban's Halls, 1547.

CAMBRIDGE.

The origin of the University of Cambridge, like that of Oxford, is involved in obscurity: it has been pretended that it was founded 375 years before Christ, and restored in 636, (A.D.)

COLLEGES IN CAMBRIDGE.

- 1257, Peter House. Founded by Hugh de Balsham, Bishop of Ely.
- 1326, Clare Hall. Elizabeth de Burgh, Countess of Ulster.
- 1343, Pembroke Hall. Mary de Valentia, Countess of Pembroke.
- 1348, Gonville and Caius. Edmond de Gonville and John Caius, physicians.
- 1350, Trinity Hall. William Bateman, Bishop of Norwich.
- 1351, Corpus Christi, Benedict or Bene't. Henry, Duke of Lancaster.
- 1441, King's College. Henry VI., and completed by his successors.
- 1446, Queen's College. Margaret of Anjou, and finished by Elizabeth, consort to Edward IV.
- 1475, Catharine Hall. Robert Woodlark, Provost of King's College.

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- 1496, Jesus College. John Alecock, Bishop of Ely.
1451, Christ's College. King Henry VI. and Margaret, Countess of Richmond, mother of Henry VII.
1511, St. John's College. Margaret, Countess of Richmond.
1519, Magdalen College. Edward Stafford, Duke of Buckingham.
1546, Trinity College. Henry VIII.
1584, Emanuel College. Sir Walter Mildmay, Chancellor of the Exchequer.
1598, Sydney Sussex College. Frances Sydney, Countess of Sussex.
1717, Downing College. Sir George Downing. This College was not incorporated until 1800.

LONDON.

- 1826, *University College, (formerly the London University.)
Founded by a company of Shareholders, which was originated mainly through the exertions of Lord Brougham and Thomas Campbell, Esq.
1829, *King's College. Founded by a company of Shareholders, and incorporated by Royal Charter.

DURHAM.

- 1832, *University of Durham. Founded by private endowment.

SCOTTISH UNIVERSITIES.

- 1413, St. Andrew's. Founded by Henry Wardlaw, Bishop of the Diocese.
1450, Glasgow. William Turnbull, Bishop of the Diocese.
1494, Aberdeen, King's College. James IV.
1593, ——— Marischal College. William, Earl Marischal.
1582, Edinburgh. James VI.

- 1796, Anderson's University, Glasgow. Dr. John Anderson.—This Institution, although designated a University, is only a private School, and has none of the privileges of the established Universities.

* University College, King's College, and Durham University, have not the privilege of granting Degrees. A general examining Board, entitled, 'the University of London,' has, however, been established by his Majesty's letters patent, under the Privy Seal, of date 28th November, 1836, which confer on it the power of granting Degrees in Arts, Law, and Medicine, under regulations to be determined by the University, with the approbation of the Secretary of State.

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IRISH UNIVERSITIES.

- 1311, Dublin, Trinity College. Founded by John Leck, Archbishop of Dublin, and Alexander de Bicknon.
- 1795, Maynooth, the Royal College of St. Patrick. Founded in pursuance of an act of Parliament, for the education of persons designed for the Roman Catholic Ministry in Ireland.
- 1810, Belfast, the Royal Academical Institution. Incorporated by act of Parliament.—The Synod of Ulster recognises the general certificate of the higher faculty of this Institution, as equivalent to a Degree of Master of Arts in Glasgow, or of Bachelor of Arts in Dublin.*

NOTE II.

POPE NICHOLAS V.

THOMAS of Sarzana was the son of a poor physician of Sarzana, a small town on the borders of Tuscany, in the state of Genoa, and thence called Thomas of Sarzana. After being Cardinal Priest of St. Susanna, and Bishop of Bologna, he was raised to the pontificate on the 6th of March, 1447. The new Pope was enthroned the day after his election, taking on that occasion the name of Nicholas, out of gratitude to his generous benefactor, Cardinal Nicholas Albergati, who had taken him, while a youth, into his protection, and maintained him at the University of Bologna.

Nicholas died on the 24th of March, 1455, after a pontificate of eight years and eighteen days; was buried in the Church of St. Peter, and on his tomb was engraved an epitaph, commemorating his virtues, and the most remarkable actions of his life. The contemporary writers all speak of this Pope as one of the best that ever sat in the chair of St. Peter. His liberality to all, especially to the learned, knew no bounds. In his time, men of letters are said to have flocked, even

* For an Account of the Educational Institutions of Great Britain, see "A Statistical Account of the British Empire, by J. R. M'Culloch." Vol. II. London, 1837.

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from the most distant countries, to Rome, being sure they should meet there with all the encouragement they could wish for. He sent proper persons all over Europe to purchase, at any rate, the fairest and most correct copies of the Greek and Latin authors—spared no expense in causing the Greek writers to be translated into Latin—and thus enriched his library with the original, as well as the translations of all the most valuable books that were to be met with in Greece; he being himself as good a judge of books as any of his time. The great encouragement he gave to the learned has entitled him, and very deservedly, to a place among the first restorers of learning in the west. He was a no less generous friend to the poor than to the learned—none having ever applied to him for relief, whom, if their wants were found to be real, he did not relieve; nay, he was known to maintain, with private charities, many decayed families, whom shame restrained from owning their poverty, and to have provided their daughters with fortunes suitable to their rank. He repaired or rebuilt many of the churches of Rome, and other public edifices gone to decay, and to render the city more august, assisted the nobility with very considerable sums in rebuilding and adorning their own palaces. Thus did Nicholas dispose of the revenues of his See, instead of heaping up wealth as most of his predecessors had done, to enrich his relations. He was an enemy even to the appearances of simony—employed none—and preferred none but men of merit, or men who were recommended to him as such—observed the canons himself with the utmost strictness, and exacted the same strict observance of others—abolished many abuses that his predecessors had either encouraged or connived at, and was only prevented by death from pursuing the plan of a general reformation which he had formed, and began with his own court. With all his good qualities he was, says Platina, a little too hasty, and, though never guilty of the least injustice, did sometimes in the transport of passion, what he afterwards repented, and would not have done had good nature had time to take place. He created seven Cardinals at three different promotions, all men of great merit, and not one of his own relations among them. As to his writings he left none that we know of, besides some letters and bulls, and amongst these the bull of the canonization of Bernardine of Siena.—*Abridged from the "History of the Popes, from the foundation of the See of Rome to the present time, by Archibald Bower, Esq."*—London, 1766. Vol. VII.

NOTES TO THE

NOTE III.

BULLA NICOLAI P. V. SUPER CREATIONE UNIVERSITATIS IN CIVITATE GLASG.

NICOLAUS, episcopus, servus servorum Dei, ad perpetuam rei memoriam. Inter cæteras felicitates quas mortalis homo in hac labili vita ex dono Dei nancisci potest, ea non in ultimis computari meretur, quod, per assiduum studium, adipisci valet scientiæ margaritam, quæ bene beateque vivendi viam præbet, ac peritum ab imperito sui pretiositate longe facit excellere, et ad mundi arcana cognoscenda dilucide introducit, suffragatur indoctis, et in infimo loco natos, velut in sublimes; et propterea, sedes apostolica, rerum spiritualium et etiam temporalium provida ministratrix, et cujusvis commendabilis exercitii perpetua et consultans adjutrix, ut eo facilius homines ad tam excelsum humanæ conditionis fastigium acquirendum, et acquisitum, in alios refundendum semper cum augmento ducantur, illos hortatur, eis loca præparat, illos juvat et fovet, ac favoribus prosequitur gratiosis. Cum itaque sicut pro parte carissimi in Christo filii nostri Jacobi, Scotorum regis illustris, nuper fuisset expositum nobis, quodquod ipse rex, non solum ad utilitatem reipublicæ ac incolarum et habitatorum terrarum sibi subjectarum, sed et aliarum partium vicinarum, laudabiliter intendens, in episcopali civitate Glasguensi, tanquam in loco insigni et valde accommodo, in quo aëris viget temperies, victualium ubertas, cæterarumque rerum ad humanum usum pertinentium copia reperitur, desideret plurimum fieri et ordinari per sedem apostolicam studium generale, in qualibet licita facultate, ut ibidem fides catholica dilatetur, audiantur simplices, æquitas servetur, judicii vigeat, ratio illuminentur, mentes et intellectus hominum illustrentur, nos, præmissa, et etiam eximiam fidei ac devotionis sinceritatem quam idem rex ad nos et Romanam ecclesiam gerere comprobatur, attente considerantes, ferventi desiderio ducimur, quod civitas ipsa scientiarum ornetur muneribus, ita ut viros producat consilii maturitate conspicios, virtutum redimitos ornatibus, et diversarum facultatum dignitatibus eruditos, sitque sibi scientiarum fons irrigans, de cujus plenitudine haurient universi litterarum cupientes imbui documentis. Hiis igitur omnibus, et præsertim ydoneitatem ejusdem civitatis, quæ, ut accepimus, ad multiplicanda doctrinæ semina, et germina salutaria producenda, valde congrua et accommoda fore dicitur, diligenti examinatione pensatis, non solum ad ipsius civitatis, sed etiam incolarum et habitatorum totius regni Scotiæ, et regnorum

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circum jacentium, commodum atque proficuum, paternis affectibus excitati, nec non ipsius regis in hac parte supplicationibus inclinati, ad laudem divini nominis, et orthodoxæ fidei propagationem, in eadem civitate generale studium autoritate apostolica erigimus, et statuimus, et etiam ordinamus, ut in ipsa civitate de cætero studium hujusmodi perpetuis futuris temporibus vigeat, tam in theologia, ac jure canonico et civili, quam artibus, et quavis alia licita facultate, quodque doctores, magistri legentes, et studentes ibidem, omnibus et singulis privilegiis, libertatibus, honoribus, exemptionibus, immunitatibus, per sedem apostolicam, vel alias quomodo libet, magistris, doctoribus et studentibus in studio nostræ civitatis Bononiensis concessis, gaudeant et utantur; ac venerabilis frater noster, Willelmus, episcopus Glasguensis, ac successores sui qui pro tempore fuerint Glasg. episcopi, præfati studii Glasguensis sint rectores, cancellarii nuncupati, qui habeant supra doctores, magistros, et scolares, ac alios de universitate studii hujusmodi, similem facultatem et potestatem quam habent rectores scolarum dicti studii Bononiensis; quodq; illi qui processu temporis bravium meruerint in facultate illa in qua studuerint, obtinere ac docendi licentiam, ut alios erudire valeant; nec non magisterii seu doctoratus honorem petierint, eis elargire per doctorem, seu doctores, ac magistrum, sive magistros, facultatis ejusdem in qua examinatio funda fuerit epo Glasg. nunc et pro tempore existenti, et Glasg. ecclesia pastoris solatio destitua, vicario seu officiali in spiritualibus dilectorum filiorum capituli dictæ ecclesiæ præsentetur, qui quidem episcopus, vel vicarius, seu officialis, aliis doctoribus et magistris ibidem tunc legentibus convocatis, promovendos eosdem in hiis quæ ad magisterii seu doctoratus honorem quomodolibet requiruntur, per se vel alium, juxta morem ac consuetudinem in aliis studiis observari solitos, examinare studeant diligenter, eisque, si ad hoc sufficientes et idonei reperti fuerint, hujusmodi licentiam tribuat seu magisterii impendant honorem. Illi vero qui in eodem studio civitatis Glasg. examinati et approbati fuerint, ac docendi licentiam et honorem hujusmodi obtinuerint, ut præfertur, extunc, absque alia examinatione et approbatione, deinceps regendi et docendi, tam in eadem civitate, quam in singulis studiis generalibus in quibus regere et docere voluerint, plenam et liberam habeant facultatem, statutis et consuetudinibus etiam juramento confirmatione apostolica, vel quacumque alia firmitate vallatis, cæterisque contrariis non obstantibus quibuscumque. Nulli ergo omnino hominum liceat hanc paginam nostræ erectionis, constitutionis et ordinationis, infringere, vel ei ausu temerario contra ire; si quis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei, et beatorum Petri

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et Pauli apostolorum, ejus se noverit incensurum. Datum Romæ, apud sanctum Petrum, anno incarnationis Dominicæ millesimo quadragintesimo quinquagesimo, septimo idiis Januarii, pontificatus nostri anno quarto.—*Ex. Chart. Universitat. Glasg.*

NOTE IV.

LITTERÆ REGIÆ JACOBI II. R. DE LIBERTATE OBTEŒ HUIUS ALMÆ UNIVERSITATIS PER DOMINUM WILLELMUM TURNBULL, EPUM GLASGEM.

JACOBUS, Dei gratia rex Scotorum, omnibus probis hominibus totius terræ suæ, clericis et laicis, salutem. Cum inter curas et sollicitudines quibus animus noster afficitur, et quæ nobis ex ministerio regalis dignitatis incumbunt, ad ea summopere retorquere debemus, intuitum per quæ in regno nostro grata litterarum studia teneantur, et proficientium in scientiis numerus augeatur; hii sunt qui aulam Domini gregis illuminant, et currentibus in stadio insinuant iter rectum, dum quosdam per fructum boni operis alliciant ad virtutem, et in desiderium divinæ scientiæ attrahunt, alios per exemplum sane ad fovendum et promovendum statum prosperum et felicem almæ universitatis Glasguensis, filiæ nostræ prædilectæ ex intimis desideriis incitamus ad studium et operam adhibere, et solerti animo manum nostri possibilitatis apponere, ut, nostris temporibus, jugiter proficiat felicibus incrementis eo vigilantius, quo frequentius ipsam videmus viros producere scientiæ decoros, viros alti consilii et moribus præsignatos, per quos, cum de disciplinæ fonte potaverit, populus Christianæ professionis nobis commissus, virga æquitatis et justitiæ corripitur, orthodoxa fides solide defenditur, querelæ jurgiosæ dirimantur, et reddatur unicuique quod debetur. Nos igitur, præmissa digna meditatione pensantes, notum facimus universis, quod omnes et singulos rectores, qui pro tempore fuerint, facultatum decanos, procuratores nationum, regentes, magistros, et scolares, in prælibata universitate studentes, præsentés et futuros, sub nostra firma pace, custodia, defensione, et manutentione suscipimus, et specialiter reservamus; nec non, eosdem rectores, decanos, procuratores, regentes, magistros, bedellos, scriptores, stationarios, pergamenarios, et scolares continui studentes, dummodo prælati non existant, ab omnibus tributis, muneribus, exactionibus, taxationibus, collectis, vigiliis,

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eustodiis, et pedagiis ammodo, infra regnum nostrum statuendis, levandis, seu quomodolibet percipiendis, liberaliter eximimus, per præsentés. Quodque hanc nostram concessionem, et gratiæ specialis prærogativamque indulta, eisdem studentibus, pro perpetuis temporibus omnino volumus observari. Datum sub magno sigillo nostro, apud Striveling, 20 die mensis Aprilis, anno Domini 1453, et regni nostri anno 17.—*Ex. Chart. Universitat. Glasg.*

NOTE V.

ISTA PRIVILEGIA SUNT CONCESSA ET CONFIRMATA
UNIVERSITATI GLASGUENSI PER SIGILLA
D. WILL. TURNBULL, EP. GLASGU. ET CAPTI.

Nos Willelmus, miseratione divina epus Glasguensis, de consensu et assensu capituli nostri, vobis, rectori universitatis Glasguensis, doctoribus, magistris, cæterisque suppositis ejusdem universitatis, volumus, damus, et concedimus, in primis, quod habeatis liberam facultatem emendi, et res proprias vendendi, quas causa negotiandi non defertis, in dictam civitatem nostram Glasgem et ubique per regalem nostram, et alias terras, portus, omnia et singula vobis necessaria, quæcumque, et præsertim, ea quæ ad victum, esum, et vestitum pertinent, quotiescumque, et quandocumque volueritis, vel aliquis vestrum voluerit, absque exactionibus customarum, et licentia a quocumque petenda. Item, ut assisæ panis, et serviisæ, et appretiationes omnium quæ ad esum pertinent debite, secundum leges burgorum et consuetudines vobis plenius observentur, et ut in hiis delinquentes debita animadversione puniantur, volumus et concedimus, pro nobis et successoribus nostris, Glasg. ep. quod hujusmodi delinquentes qui fuerint, præposito, vel alicui ballivorum per rectorem universitatis intimentur, quos a dicto præposito, vel aliquo ballivorum, coram testibus, requirat corrigi sufficienter, et puniri; et, nisi octo dies naturales præfatus præpositus, vel aliquis ballivorum, super hoc requisitus, defectus et delinquentes procuret debite reformari, extunc correctio eorundem, secundum leges civitatis, toties quoties contigerit, ad ipsum rectorem transferatur; et si discordia aliqua, super hujus modi correctione et punitione, inter rectorem et præpositum, vel aliquem ballivorum oriatur, ad nos, et successores nostros, cognitionem et determinationem super hoc volumus

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pertinere. Item, quod idem rectore universitatis nostræ Glasguensis, qui pro tempore fuerit, habeat jurisdictionem, cognitionem, et correctionem in quibuscumque causis civilibus, pecuniariis, ac minoribus necnon contentionibus, litibus, rixis, et controversiis, inter prædicta supposita, seu per hujusmodi supposita, contra quoscumque nostros cives, vel nostram terram inhabitantes, motis, seu de futuro movendis, et omnia et singula hujusmodi, in forma et effectu ut præfertur, audiendis, corrigendis, ac summarie et de plano, sine debito, terminandis, toties quoties necessitas exigit, sive alias sibi videbitur expediens, vel opportunum, ita tamen, quod de injuria atroci, sive causis majoribus, se non intromittant, quarum cognitionem nobis specialiter reservamus. Item, volumus et concedimus, per præsentem, quod omnia et singula supposita, infra nostram civitatem Glasguensem existentia, habeant plenam et veram facultatem et libertatem, an velint, contendere in causis et litibus antedictis coram præfato domino rectore, vel coram nobis, seu officiale nostro qui pro tempore fuerit, salvis libertatibus, consuetudinibus, et privilegiis decani et capituli nostri Glasguensis; et si quis sentiat se per dictum dominium rectorem in aliquo gravatum, facultatem et libertatem ad nos, et successores nostros, appellandi et provolandi habeat. Præterea, concedimus vobis, quod hospitia et domus nostræ civitatis, vobis locentur, ad taxam vestram et civium in æquali numero eligendorum, et ad hoc juratorum, et ab illis non montamini quam diu bene solvatis summam, ac bene conversamini in eisdem, et salvis aliis casibus in jure expressis. Ad hæc adicimus, quod beneficiati nostræ diocæseos, actu regentes, studentes, vel qui studere voluerint, dum tales dociles sint, petita a nobis et successoribus nostris licentia, non valeant compelli in suis beneficiis residere personaliter, dummodo tamen faceant in eisdem, in divinis pro tempore suæ absentia, laudabiliter deserviri; quodque interim fructus dictorum beneficiorum suorum possint percipere et habere. Insuper, præsentium tenore volumus, quod bedelli et scutiferi, familiares et servitores vestri, necnon scriptores, stationarii, et pergomenarii vestrique, et eorum uxores, liberi, et ancillæ, gaudeant privilegiis omnibus infra et supra scriptis nominatim. Præterea curabimus, et nos, pro nobis et successoribus nostris, concedimus, quod præpositus, ballivi, et alii officarii prædictæ civitatis nostræ, singulis annis, in eorum assumptione, jurabunt, in præsentia nostri et successorum nostrorum cancellariorum, et in nostri absentia, ad hoc deputatorum unius vel plurium. Rectorisque, cæterorum suppositorum universitatis prædictæ, omnia et singula privilegia et libertates universitati nostræ prædictæ, concessa et concedenda, quantum ad eos spectat; necnon, statuta et consuetudines

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ejusdem universitatis nostræ fideliter observare, et possetenus facere observari. Eximimus quoque vos, et immunes facimus, ab omnibus tributis, exactionibus, vexationibus, capitationibus, vigiliis, custodiis, collectis, oneribus, angariis, et perangariis in nostra civitate quacumque præstandis ratione, temporibus de futuro perpetuis. In cujus rei testimonium, sigillum nostrum authenticum, una cum sigillo communi capituli nostri, præsentibus apponi præcepimus, apud civitatem nostram Glasguensem, primo die mensis Decembris, anno Domini 1453, et consecrationis nostræ anno 6.—*Ex Chart. Universitat. Glasg.*

NOTE VI.

BISHOP TURNBULL.

“WILLIAM TURNBULL, a son of the family of Bedrule, in the county of Roxburgh. He was first a Prebendary of Glasgow, and afterwards Doctor of Laws, and Archdeacon of St. Andrews, within the bounds of Lothian, a Privy Councillor, and keeper of the Privy seal. He is styled ‘William de Turnbull, Domino præbendæ privati sigilli custode,’ anno 1441, (Reg. Chart.) He became Bishop of Glasgow in the beginning of the year 1448, and received consecration in the month of April. Accordingly, we find William was Bishop anno 1449, 1452, and 1453, (Reg. Chart.) anno 1450 and 1451, (C. Dunferm.) anno 1451, (C. Porslet,) anno 1452, (Fordun and Cart. Mor.) anno 1453, (Hay, from Cartul. of St. Giles;) and William is Bishop 1449, 1450, and 1453, under the surname of William Turnbull, (C. Glasg.) and (Ibid) the King says, ‘nostro consiliario et consanguineo, pro cordiali affectione et singulari favore, quem erga ipsum gerimus, et pro suo fideli consilio, et gratuitis servitiis nobis multipliciter impensis,’ anno Dom. 1449, et Reg. 14. This Bishop was a person of an excellent character. In the year 1452 or 3 (1451,) he procured a Bull from Pope Nicholas V. for erecting a College for literature within the city of Glasgow; after the complete settlement of which noble monument of his care for the cultivating of learning, it seems he took a journey to Rome, where he died on the 3rd September, 1454.”*—See “*An Historical Catalogue of the Scottish Bishops down to the year 1688, by the Right Rev. Robert Keith. A new edition by the Rev. M. Russel, LL.D., 1824.*”

* 3rd December, 1456, according to the Chronicle of King James II., apparently a contemporary record.

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NOTE VII.

REGIA ERECTIO.

JACOBUS, Dei gratia, Rex Scotorum, omnibus probis hominibus totius terræ suæ, clericis et laicis, salutem: Sciatis, quia nos, ac fidelissimus noster consanguineus Jacobus Comes de Mortoun, Dominus de Dalkeith, nostri ac regni et liegiorum nostrorum regens, intelligentes, quod omnia proficua et redditus collegii seu pædagogii Glasguen. tam exigua sunt, ut hæc nostra ætate minime sufficientia sint ad sustentandum principale, magistros regentes, bursarios, et officarios necessarios in quovis collegio, nec ad adminiculandum sustentationi et reparationi ejusdem: Ac itaque volentes, exiguitatem dictorum parvorum reddituum juvare, et ad faciendum et erigendum illic quandam faciem collegii, pro zelo et bona voluntate, quam ad propagationem et incrementum bonarum literarum et juventutis instructionem gerimus, ut membra utilia ad serviendum ecclesiæ Dei et reipublicæ, intra hoc nostrum regnum, alantur, instituantur, et educantur, cum avisamento et consensu dicti nostri fidelissimi consanguinei et regentis, dedimus, concessimus, disposuimus, incorporavimus, et per mortificationem pro perpetuo confirmavimus, tenoreque præsentis cartæ nostræ, damus, concedimus, disponimus, incorporamus, et per mortificationem pro perpetuo confirmamus, dicto collegio seu pædagogio Glasguensi, principali, magistris regentibus, bursariis, servis, et officiariis, per nos specificandis in nostra erectione et fundatione subsequenti, desuper confect. et eorum successoribus, totam et integram rectoriam et vicariam ecclesiæ parochialis de Govan, cum omnibus decimis, fructibus, redditibus, proficuis, emolumentis, devoriis, mansis, gleba, terris ecclesiasticis ejusdem, et suis pertinent. jacen. infra diocesan. Glasguen. et vicecomitatum nostrum de Renfrew, nunc per decessum quondam Magistri Stephani Betoun, ultimi rectoris et possessoris ejusdem, vacan. idque liberas et exemptas a solutione tertiæ taxationis, seu aliarum impositionum quarumcunque: tenendam et habendam totam et integram prædictam rectoriam et vicariam ecclesiæ parochialis de Govan, cum omnibus fructibus, redditibus, proficuis, emolumentis, devoriis, mansis, gleba, terris ecclesiasticis ejusdem, ac omnibus suis pertinentiis, prædicto collegio et pædagogio, principali, magistris regentibus, servis, et officiariis ejusdem, ac successoribus suis pro perpetuo mortificat. in futurum; cum potestate ipsis, per se, suos factores et servitores, ipsorum nominibus, dictis

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rectoria et vicaria utendi, gaudendi, et possidendi, ac decimas, fructus, redditus, proficua, emolumenta, devoria earundem, ac mansarum, glebarum, et terrarum ecclesiasticarum eisdem spectan. cum suis pertinentiis percipiendi, levandi, et intromittendi, ac desuper ad usum et effectum susprescriptum disponendi, pro reductione et annullatione infeofamentorum feudifirmæ earundem mansarum seu glebarum, vel assedationum de eisdem, seu aliqua earundem parte, vocandi et prosequendi, easdem de novo locandi et assedandi, simili modo ac adeo libere et legitime, sicuti rectores vel vicarii dictæ ecclesiæ parochialis potuerunt, seu in usu facere consueverunt, aliquibus temporibus retroactis, sine aliqua revocatione, contraditione, aut obstaculo quocunque : Ac etiam de novo dedimus, concessimus, ac pro nobis et successoribus nostris pro perpetuo confirmavimus, tenoreque præsentis cartæ nostræ damus, concedimus, et pro nobis et successoribus nostris pro perpetuo confirmamus, dictis collegio, magistris regentibus, studentibus, servis, et aliis officariis subscriptis in eodem servientibus, omnes et singulos alios annuos redditus, fructus, devoria, proficua, et emolumenta, prædicto collegio, antea per quemcunque ordinem seu quovismodo fundata, donata, et concessa ; ac præsertim, omnes et singulas terras, tenementa, domus, ædificia, capellanas, hortos, pomarias, croftas, annuos redditus, fructus, devoria, proficua, et emolumenta, firmas, lie obit-silner, ac annuos redditus quoscunque, quæ quovis modo pertinuerunt, seu pertinere dignoscuntur, ad aliquas capellanas, alteragia, præbendas, in quacunque ecclesia seu collegio intra civitatem Glasguensem fundat. vel de locis omnium fratrum ejusdem civitatis, una cum omnibus et singulis terris, domibus, tenementis, et annuis redditibus quarumcunque terrarum, domorum, et tenementorum intra dictam civitatem Glasguen. seu extra eandem, iisdem pertinent. et spectan. ac dicto collegio antea concess. et fundat. : Quosquidem fructus et proficua annuorum reddituum et capellancarum, cum fratrum terris, domibus, redditibus, et emolumentis antedict. nos, et successores nostri, volumus et concedimus pacifice levari et disponi ad usum dicti collegii, sine aliqua tertia impositione, aut aliqua alia taxatione quacunque, non obstantibus quibusvis legibus, consuetudinibus, parliamentorum actis seu ordinationibus, in contrarium ; Ac etiam, cum potestate ipsis ad usum dicti collegii colligendi, tertiam fructuum omnium illarum præbendarum et capellancarum, quarum præsentis possessores nunc vivant : Reddendo inde annuatim dicti principalis, magistri regentes, bursarii, servi, et officarii dicti collegii seu pædagogii Glasguen. et eorum successores, servitium communium precum et supplicationum Omnipotenti Deo pro statu prospero nostro et successorum nostrorum, ac doctrinam bonarum literarum et

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linguarum, aliarumque professionum necessariarum, ac utendo bonis disciplina et ordine in dicto collegio, disponentes redditus in educationem juventutis, juxta erectionem et foundationem per nos, desuper confectam, cujus tenor sequitur.

Jacobus Sextus, Dei gratia, Scotorum Rex, omnibus et singulis Christiani nominis cultoribus, salutem: Cum Divina Providentia nos iis temporibus ad regni gubernacula perduxerit, in quibus Evangelii lucem, expulsis Papismi tenebris, Scotiæ nostræ perlucere voluit; nosque imprimis sollicitos esse oporteat, ut tantum Dei beneficium ad posteros nostros propagetur; neque id alia ratione commodius fieri possit, quam proba educatione et juventutis recta informatione in bonis literis, quæ, nisi honoribus et præmiis alantur, prorsus sunt interitura: Hinc est quod nos, dum rem literariam passim per regnum nostrum in Dei gloriam promovere studeremus, animum etiam nostrum adjecerimus ad colligendas reliquias Academiæ Glasguensis, quam præ inopia languescentem, ac jam pene confectam, reperimus; et, cum consilio et consensu dilecti nostri consanguinei Jacobi Comitum a Mortoun, Domini Dalkeith, tutoris nostri, et proregis carissimi, ei malo prospicere volentis, ad tela paupertatis delenda quæ bonarum artium studiosis maximopere infesta esse solent, dederimus et concesserimus, prout per præsentem damus et concedimus, et pro nobis et successoribus nostris pro perpetuo confirmamus, et ad mortuum manum perpetuo unimus et confirmamus, collegio nostro Glasguensi, totam et integram rectoriam de Govan, cum vicaria ejusdem, jacen. in diocesi Glasguen. et vicecomitatu nostro de Renfrew, vacan. per decessum Magistri Stephani Betonii rectoris ejusdem, non ita pridem vita functi, cum omnibus decimis, emolumentis, et fructibus, gleba, et mansionibus, omnibusque aliis commodis quæ de jure aut consuetudine regni, quomodo libet pertinere queant: Volumus autem, in dicto nostro collegio, duodecim personas ordinarias residere ad gymnasii commoda procuranda, et juventutem bonis literis informandum, quæ ex impensis et fructibus ejusdem alantur et sustententur, pro modo ac facultate reddituum dicto collegio assignatorum, secundum discretionem gymnasiarchæ et regentium subscriptorum: Nimirum, gymnasiarcham, tres regentes, æconomum, quatuor pauperes studentes, servum gymnasiarchæ, coquum, et janitorem; quorum singulos in suis muneribus obeundis sedulos esse volumus, et pro laboribus honoraria et stipendia percipere, quo majore alacritate suis officiis invigilent. Ac primum quidem, omnes has duodecim personas collegialiter vivere volumus, quibus pro victo quotidiano assignamus, ex præfato beneficio et rectoria de Govan, extenden. in solidum in suo rentali ad viginti quatuor celdras, viginti et

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unam celdras ad esculenta et poculenta dictis fundatis personis sufficenter, sine luxu et profusione, sustentandis, ut frugali victus ratione, ad seriorum studiorum curam incitentur : Quod si, subductis rationibus, et calculo inito, quid fuerit residui, id in pios usus collegii et sarta tecta collegii impendatur, eorum arbitratu quos postea in eadem hac fundatione collegio invisendo præfecimus; Gymnasiarcham autem pium et probum hominem imprimis esse oporteat, cui totum collegium et singula ejus membra subesse oporteat, cui in singulos collegii nostri personas jurisdictionem committimus ordinariam; is in sacris literis institutus probe ad aperienda fidei mysteria, et reconditos Divini verbi thesauros explicandos, idoneus, linguarum etiam gnarus et peritus sit, oportet; imprimis vero Hebraicæ et Syriacæ, cujus professorem esse instituimus; linguam enim sanctam, ut par est, promovere inter subditos nostros cupimus, ut scripturarum fontes et mysteria rectius aperiuntur; itaque dicto nostro gymnasiarchæ committimus, quo sedulitatis exemplum toti collegio diligentia sua subministret, ut in dies singulos horam saltem unam prælegendo impendat, quo tempore maxime fuerit opportunum; alternis autem diebus, prælectionem theologiam seligat ad explicandos scripturarum recessus; alternis, linguam ipsam sanctam auditoribus explicaturus; Die autem Sabbatino, immunem esse a prælectionibus concedimus; quoniam totius septimana ratio ei ab auditoribus exigenda est, et opera danda formandæ ad Goveanum populum conscionis; nam, cum collegium nostrum ex decimis et proventibus ejus ecclesiæ sustentetur, æquum esse duximus, ut qui temporalia ministrant, spiritualia percipiant, nec pane vitæ, quod est Dei verbum, defraudentur; curam itaque, quoad poterit, diligentissimum adhibebit gymnasiarcha, ut eum paschat populum, et in recta morum et vitæ disciplina, contineat, singulisque diebus Dominicis adhortetur ad pietatem et probitatem: Resideat vero in dicto collegio, neque inde pedem moveat ad longinquorem aliquam profectionem, nisi re cum rectore academia, decano facultatis, et cæteris suis collegis regentibus, communicata, et venia impetrata, graviore aliqua de causa aut evidenti collegii commodo. Quod si gymnasiarcha, sine licentia legitime petito et obtento, per triduum extra gymnasii septa pernocaverit, volumus ut muneri ejus, quod eo casu vacare pronunciamus, alius idoneus modo infrascripto sufficiatur: Quoties vero dictum gymnasiarchæ munus quovis modo vacare contigerit, regentes qui pro tempore fuerint, nobis et successoribus nostris ejusdem vacationis denunciationem ilico facere tenebuntur, ut nos certiores facti, alium virum gravem et idoneum, qui id muneris obeat, præsentare possimus; cujus etiam præsentatio, omnibus etiam futuris temporibus, ad nos et

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successores nostros pertinebit; legitimum autem præsentandi tempus nobis et successoribus nostris erit intra triginta dies a denunciatione vacationis dicti muneris; quod nisi fecerimus, licebit personis electoribus subscriptis ad electionem idoneæ personæ, modo quæ sequitur, legitime procedere: Examinatio autem et electio dictæ gymnasiarchæ ad Glasgven. archiepiscopum, qui est universitatis cancellarium, rectorem academiæ, facultatis decanum, ecclesiarum Glasguensis, Hamiltonensis, Calder, Monkland, et Renfrew, ministros et pastores, qui ministerio verbi Dei tum fungentur, et alios viros graves et doctos quos nos et successores nostri dicti examinationi, electioni, et admissioni adesse curabimus: Quamquidem examinationem, electionem, et admissionem procedere volumus præcedente edicto publico, valvis collegii et ecclesiæ Glasguensis per regentes affixo, super præmonitione triginta dierum ad minus; admoneant insuper dicti regentes, suo edicto, Sancti Andreanos, Aberdoneanos, et si quæ sint aliæ nostræ academiæ, ut si qui sint idonei ad id munus capessendum, præsto adsint ad diem conductam, quo neque favore, neque partium gratia, sed virtute et eruditionem præstantia, electio consummabitur, præfinito ad dictam electionem spatio quadraginta dierum, duntaxat a die vacationis; Quod si infra indictum tempus præfinitum, vir gravis, doctus, et idoneus ex ejusdem electionis præscripta formula, minime in dictum gymnasiarcham eligetur, ea vice antedictæ personæ quibus examinandi, eligendi, et admittendi gymnasiarchæ jus fecimus, idem jus amittent, et eo casu nobis et successoribus nostris licebit providere de remedio optimo, nisi per nos et successores nostros steterit, si forte personam quæ, facto examine, minus idonea comperiat præsentaverimus: Quoniam verum eruditum hominem quærimus, cujus humeris totius collegii onus incumbat, eique insuper ecclesiæ de Govan curam demandamus, isque neque labores sustinere, neque sumptibus sufficere possit, nisi honestis præmiis innitetur; ideo, pro honorario ei constituimus ducentas marcas, annuatim levam. et percipien. ex proventibus et annuis redditibus dicti nostri collegii, quæ ad idem ante præsentem nostram erectionem pertinebant, et quæ in suo rentali perveniunt, ad tercentum libras monetæ Scotiæ, ex quibus, ducentas, ut dictum est, marcas, dicto præposito attribuimus et assignamus, pro suis in collegio laboribus, et pro ecclesiæ de Govan administratione, tres celdras frumenti, quas supra ex ejusdem ecclesiæ proventibus, a communi tabula ad usus ministerii reservavimus: Et sic quidem præfectum nostri collegii vitam suam instituere volumus, qui si negligentior fuerit in suo munere, et quæ sunt ei per specialem erectionem injuncta non impleverit, neque recipiscere velit, cum ter admonitus fuerit per academiæ rectorem, decanum facultatis, collegii

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regentes, vel eorum majorem partem, sed in malos mores proclivis fuerit, iisdem auctoribus exauctorabitur quos prius in electione locum habere decrevimus : Tres insuper regentes putavimus e re et commodo gymnasii fore qui juventuti instituendæ præsent, et præposito auxilientur : Primus, Præcepta eloquentiæ ex probatissimis auctoribus et Græcæ linguæ institutionem profitebitur, adolescentesque tum scribendo tum declamando exercebit, ut in utriusque linguæ facultate pares, et ad philosophiæ præcepta capessenda magis idonei evadere possint : Proximus, dialecticæ et logicæ explicandæ operam dabit, earumque præcepta in usum et exercitationem proferet ; idque ex probatissimis auctoribus, ut Cicerone, Platone, Aristotele de vita et moribus et politica administratione, quæ studio huic secundo regenti degustanda præbemus, et pro adolescentulorum captu enarranda ; adjunget insuper elementa arithmeticæ et geometriæ, in quarum principiis non parum momenti ad eruditionem parandum situm est, et ingenii acumen excitandum : His duobus, salarii nomine, quinquaginta merces in singulos assignamus, levan. et percipien. quotannis ex redditibus et proventibus ad dictum collegium ante præsentem erectionem pertinentibus : Porro, tertius regens physiologiam omnem, eamque quæ de natura est, auscultationem, utpote imprimis necessariam, quam diligentissime enarrabit ; geographiam etiam et astrologiam profitebitur, nec non generalem etiam chronographiam et temporum a condito mundo supputationem ; quæ res ad alias disciplinas et historiarum cognitionem non parum lucis adferet : Quoniam vero hujus tertii regentis opera ac laboribus colophonem phylosophico studio imponi volumus, pileo donatos adolescentes ad graviora studia alacrius contendere ; quia etiam procuratio gymnasii, ejusque cura ad eum præcipue pertinebit in præpositi qualicumque absentia aut distractione, propter ecclesiæ Governæ administrationem et curam, eidem pro salario concedimus libras monetæ nostræ quinquaginta, annuatim levan. et percipien. ex redditibus et proventibus dicti collegii quæ ante hanc nostram erectionem prius ad dictum collegium spectabant : Tres autem hos regentes nolumus, prout in reliquis regni nostri academiis consuetudo est, novas professiones quotannis immutare, quo fit ut, dum multa profiteantur, in paucis periti inveniantur ; verum in eadem professione se exerceant, ut adolescentes qui gradatim ascendunt dignum suis studiis et ingeniis præceptorem reperire queant : Quod, si e re gymnasii fuerit, idque gymnasiarchia decreverit, mutare inter se provincias poterunt ; Eorum electio, præsentatio, et admissio penes rectorem, decanum facultatis, et gymnasiarchiam esto, qui bona fide nostram institutionem secuti, de quam optimis et doctissimis præceptoribus collegio provedibunt, qui adolescentes

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docendo, scribendo, declamando, disputando, quam diligentissime in literaria palæstra exerceant; Potestas autem emendandi et corrigendi dictos regentes erit penes dictum gymnasiarcham, cui etiam potestas erit eosdem collegio ejiciendi, si, postpositis eorum officiis, ter, ut dictum est, admoniti, recipiscere noluerint; cognita tamen causa et adhibito consilio rectoris et decani facultatis. Porro, paupertatis cura habita, et quod multi præ inopia a bonis literis deterreantur, adjunximus quatuor pauperes studentes, quos bursarios vocant, iisque assignamus victum ex communibus fructibus dietæ ecclesiæ de Govan, et communi tabula dicti collegii; eos et paupertatis nomine commendatos esse volumus, quibus amici præ inopia suppeditare victum non queant, et ingenii præstantia et grammaticæ facultatis peritia valere, Eorum præsentationem penes Comitum a Mortoun, consanguineum nostrum et tutorem charissimum, ejusque heredes masculos, succedentibus temporibus esse volumus; quibus deficientibus, penes legitimos quosque heredes suos, secundum tenorem novi infeofamenti dilecto nostro consanguineo et tutori prædict. desuper concessi, prout in eodem latius continetur; admissionem vero et collationem dictorum bursariorum penes gymnasiarcham, cujus erit curæ providere ne divites pauperum loco admittantur, neve fuci alvearia depascent, sed eos in gymnasium recipere qui patriæ ornamento et ecclesiæ usui esse poterint; hos autem pauperes nostros humilitatis et obedientiæ exemplar esse volumus, et per omnia præceptoribus morem gerere; quod nisi fecerint, protestatem facimus dicto gymnasiarchæ et præceptoribus eos puniendi, et, pro ratione delicti, usque ad eorundem ejectionem e dicto collegio inclusive, si propter eorum contumaciam id promeriti fuerint; eorum in collegium ingressus calendis Octobris sit, permaneantque in studio literario et gymnasii sumptibus alantur totos tres annos cum dimidio, quod tempus idoneum judicamus, pro cæterarum academiarum regni nostri consuetudine, ad studium philosophicum consummandum et lauream adipiscendam; quibus exactis, novi bursarii provideantur, donec iterum ad metam decurrerint. Economum autem et provisorem hominem bonum et industrium requirimus, cui salus collegii sua ipsius longe sit potior; is, initio suæ administrationis, cautionem præstabit res collegii salvas fore, seque bona fide administraturum; penes eum erit proventus et redditus collegii qualescunque colligere, dicere diem debitoribus, convenire in judicio nomine collegii, et cætera legitime peragere; ejus erit, tempestive ex præceptorum arbitrio collegio providere in iis emendis quæ ad collegii sustentationem pertinent; is autem tenebitur in singulos dies rationem reddere emptorum et importatorum; gymnasiarchæ, et reliquis præceptoribus præsentibus, ne qua in re minima

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fraus fiat collegio; quotidianæ enim rationes in animadversaria redactæ, magno erunt familiæ usui: Porro, præceptores ipsi, una cum æconomo, tenebuntur rationem reddere administrationis, quater in anno, Rectori, Decano Facultatis, et Ministro Urbis Glasguensis, qui operam dabunt, calend. Octobris, calend. Februarii, calend. Maii, calend. Augusti, ut quam exactissimo calculo omnia subducantur; quorum etiam conscientias appellamus, ut omnia recte et secundum nostram intentionem in dicto collegio administrata esse videant, et in ordinem sua auctoritate redigant, et quater in annos singulos dietis rationibus subscribant, quæ tum solummodo authenticæ habebuntur; Eorumque Consilio quicquid fuerit residui, sive ex veteri erectione, sive ex hac nostra fundatione, id omne, rentalibus probe examinatis et discussis, in necessarios collegii usus et sarta tecta, tum collegii, tum chori Govcan. aliosque usus gymnasii non prætermittendos, impendatur et distribuatur: Quoniam autem variis curis et occupationibus distrahi provisorem nostrum oportebit, ei salarii nomine viginti libras monetæ nostræ persolvi jubemus, præter ea quæ necessario ad recipiendos collegii proventus ab eodem impenduntur, quæ illi in rationibus deduci æquum est; victum præterea honeste ex communi nostra tabula et ecclesiæ de Govan proventibus, assignamus, ut rectius, liberalitate nostra invitatus, munere suo fungi queat: Ad hæc, gymnasiarchæ sive præfecti servum, sine cujus opera commode et honeste in collegio degere non potest, volumus ex communi tabula et ecclesiæ de Govan proventu, ali ac sustentari; coquo etiam et janitori victum et sex marcas annuatim in singulos attribuimus; eosque (quorum eligendi et deprivandi jus apud primarium esto) et omnes fundatas personas hortamur et monemus, ut pie, Christiane, magnaque cum diligentia et fide suis officiis invigilent, nostræque expectationi ea in re satisfaciant: Studentes autem, quos magno numero speramus passim ex toto hoc regno ad gymnasium nostrum confluros, volumus quiete pacificeque degere, neminem civium verbo vel facto lædere, rectori, gymnasiarchæ, et regentibus morem gerere, sedulos esse in bonarum literarum studiis, ut parentibus honori, ecclesiæ usui, et reipublicæ ornamento esse queant: Insuper, cum Sathanæ astum percipiamus nullibi non dantis operam, ut juventutem ab evangelii professione ad plusquam Cimmericas Papismi tenebras abducat, districte mandamus, ut singuli qui in hanc nostram academiam fuerint cooptati, fidei professionem edant, eadem nimirum quæ a Dei verbo petita et transcripta, a nobis in regni nostri conventibus edita atque publicata est; idque faciant, semel ad minimum quotannis, ut, profligato humani generis hoste, collegium nostrum, virtute, eruditione, et piis moribus efflorescat, in Dei sempiternam gloriam, quam nostra hac fundatione

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sulummodo ob oculos nostros proposuimus, utpote unicam nostrarum omnium actionum metam: Volumus autem, nostrum hoc collegium et academiam Glasguensem iis omnibus immunitioibus et privilegiis gaudere, quæ a majoribus nostris, aut nobis, aut aliis quovismodo concessa sunt ulli aliarum in regno nostro academiarum, tam libere, pacifice, et quiete, ac si eadem ab antiquis retro temporibus ultra hominum memoriam ulli obvenissent. Sit autem Deo Patri, Christo Jesu Filio, et Spiritui Sancto, omnis honor et gloria in omne ævum: Amen. Quare mandamus et præcipimus archiepiscopo Glasguensi, vel, in ejus absentia, cuicumque ministro intra diocesin Glasguen. ad tradendum institutionem et possessionem rectoriæ et vicariæ de Govan antedict. præfato collegio, principali, magistris regentibus, bursariis, servis, et fundatis officariis ejusdem, apud parochialem ecclesiam de Govan, ut remaneant mortificatæ omnibus temporibus affuturis, sine ulla alia institutione aut possessione earund. aliquo tempore futuro suscipienda: In ejus rei testimonium, huic præsentî cartæ nostræ magnum sigillum nostrum apponi præcepimus: Testibus Reverendo in Christo Patre Adamo Episcopo Orcaden. Commendatario monasterii nostræ Sanctæ Crucis prope Edinburgum; dilectis nostris consanguineis Willielmo Comite Mariscalli, Dom. Keith; Johanne Domino Glammis, Cancellario nostro; Venerabili in Christo Patre Roberto Commendatario nostri monasterii de Dumferlin, nostro Secretario; dilectis nostris familiaribus Consiliariis, Magistro Georgio Buchannano, Pensionario de Cosragwell, nostri Secreti Sigilli Custode; Joanne Bellenden de Auchnoule Milite, nostræ Justiciariæ Clerico; Magistro Jacobo M'Gill de Rankeillor Nether, nostrorum Rotulorum Registri ac Consilii Clerico; et Alexandro Hay, nostræ Cancellariæ Directore. Apud Dalkeith, decimo tertio die mensis Julii, anno Domini millesimo quingentesimo septuagesimo septimo, et regni nostri decimo.—*Ex. Chart. Universitat. Glasg.*

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NOTE VIII.

JURAMENTUM CANCELLARII ILLUSTRISSIMI.

APUD Collegium Glasguense die Aprilis tertio, anno millesimo octingentesimo trigesimo septimo, Senatu Universitatis legitime citato, et in loco solito legitime habito:

Quo die Celsissimus et Potentissimus Princeps, Jacobus, Dux Montis Rosarum, Illustrissimus hujus Universitatis Cancellarius, nuper electus, venit in Senatum, et in sequentia jurabit verba.

EGO, JACOBUS, MONTIS ROSARUM DUX, promitto sancteque juro, me favente Dei gratia Religionem Jesu Christi defensurum, non aliter atque in scripto Dei verbo proposita est de ea existamaturum: Universitatis Glasguensis salutem, dignitatem, commoda et ornamenta omni ratione honesta procuraturum: Honorificum in ea Cancellarii munus fideliter obiturum: Denique nihil in Academiae negotiis sine Moderatorum et Magistrorum assensione tentaturum.

LORDS CHANCELLORS.

- 1642, James Hamilton, Marquis of Hamilton. The first lay Chancellor.
1660, William Cunningham, Earl of Glencairn.
1661, Andrew Fairfowl, Archbishop of Glasgow.
1664, Alexander Burnett, do. do.
1670, Robert Leighton, do. do.
1674, Alexander Burnett, do. do.
1679, Arthur Ross, do. do.
1684, Alexander Cairncross, do. do.
1687, John Paterson, do. do.
1691, John Carmichael, Earl of Hyndford.
1715, James Graham, Duke of Montrose. He was elected after the office had been vacant four years.
1743, William Graham, Duke of Montrose.
1781, James Graham (Marquis), the late Duke of Montrose.
1837, JAMES GRAHAM, Duke of Montrose.
—*Ex. Chart. Universitat. Glasg.*

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NOTE IX.

JURAMENTUM RECTORIS MAGNIFICI.

APUD Collegium Glasguense die undecimo Januarii, anno millesimo octingentesimo trigesimo septimo, comitiis Universitatis legitime citatis, et in aula publica legitime habitis, vir admodum honorabilis Robertus Peel, Eques Baronetus, munus rectoris magnifici ad quod electus fuerat in se suscepit, et hoc juramento sese obstrinxit.

EGO, ROBERTUS PEEL, EQUES BARONETUS, promitto sancte que polliceor, me in muneris mihi demandati ratione observanda studiose fideliterque versaturum.

LORDS RECTORS

Since the Foundation of the University.

- 1451, David Cadzow, Canon of Glasgow.
- 1453, Thomas Cameron, Canon of Glasgow, and Prebendary of Govan.
- 1456, William Heryss, (nobilis et egregius vir.)
- 1460, David Cadzow, (venerabilis et egregius vir.)
- 1467, Patricius (Lethe) or Leche, Provost of the Collegiate Church of Bothwell.
- 1468, Duncan Bunche, Canon of Glasgow, and Vicar of the Parish Church of Dundonald.
- 1469, William Arthurly, A. M., &c., Vicar of Kilbirnie, and Prebendary of Bothwell.
- 1470, Thomas de Lutherdale, Doctor of Decrees, Licentiate in Laws, Canon of the Collegiate Church of Abernethy, in the Diocese of Dumblane.
- 1471, William Glendinwyne, Canon of Glasgow, and Prebendary of Cardross.
- 1472, William Lennox, Canon of Glasgow.
- 1473, William Semple, Canon of Glasgow, and Prebendary of Aldroxburgh, (Teviotdale.)
- 1474, William de Elphinston, A. M., Licentiate in Decrees, Official General of Glasgow, and Rector of Kirkmichael Glass.
- 1475, William Glendinwyne, Subdean of Dumblane, and Canon of Aberdeen.
- 1476, Thomas Montgomery, (vir nobilis) Canon of Glasgow, and Rector of Eaglesholm.

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- 1478, William Carmichael, Vicar of Symonton.
1480, Thomas Forsyth, Canon, and first Prebendary of Glasgow.
1481, Patrick Leche, Canon of Glasgow, and Prebendary of Edliston.
1482, John Brown, Canon, and second Prebendary of Glasgow.
1483, William Carmichael, Vicar of Symonton.
1484, Nicholas Ross, (a son of the noble family of Ross,) Canon of Glasgow, and Prebendary of Renfrew.
1485, Patrick Elphinston, Prebendary of Erskine, and Canon of Glasgow.
1486, John Stewart, (son to John, Earl of Lennox,) Rector of Kirkinner, in the Diocese of Galloway.
1488, Thomas de Murhede, Canon of Glasgow, and Prebendary of Stobo.
1489, David Cunningham, Archdeacon of Argyll, and Provost of Hamilton.
1490, John Goldsmit, Bachelor in Decrees, Vicar of Cathcart and Eastwood.
1491, John Doby, Rector of Kirkpatrick Fleming, and principal Regent of the Pedagogy of Glasgow.
1492, Nicholas Ross, Rector of Renfrew, and Canon of Glasgow.
1493, Thomas Forsith, first Prebendary of Glasgow, (Died before 2nd January.)
1493, David Cunningham, Provost of Hamilton.
1495, George Montgomery, Prebendary of Eglisholm, and Vicar of Stewarton.
1497, John Goldsmyth, Bachelor in Decrees, Canon of Glasgow, and Vicar of Eastwood and Cathcart.
1498, Patrick Elphinston, Canon of Glasgow, and Prebendary of Erskine.
1498, Thomas Murhede, Canon of Glasgow, and Prebendary of Stobo.
1500, Alexander Inglis, Canon of Glasgow.
1501, Thomas Forsith, A. M., Canon of Ross.
1505, Patrick Elphinston, Canon of Glasgow.
1509, Martin Reid, Chancellor of Glasgow.
1509, George Montgomery, Rector of Eaglesholm.
1512, James Stewart, Canon of Glasgow, and Rector of Cardross.
1513, Patrick Graham, (Brother to the Earl of Montrose,) Canon of Glasgow, and Rector of Killearn.
1517, Adam Colquhoun, Rector of Stobo and Biggar, and Canon of the Metropolitan Church of Glasgow.
1519, Robert Maxwell, Chancellor of Murray, and Canon of the Metropolitan Church of Glasgow.

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- 1521, James Stewart, Provost of the Collegiate Church of Dumbarton.
1524, Adam Colquhoun, Rector of Stobo and Biggar, Canon of Glasgow, and Vicar, and Official General of Glasgow.
1526, John Reid, Vicar of Mearns, and Prebendary of Bothwell.
1527, Thomas Campbell, Canon of Glasgow, and Rector of Cumnock.
1528, Adam Colquhoun, Rector of Stobo and Biggar.
1533, James Houstoun, Subdean of Glasgow.
1542, John Ballantine, Precentor to the Metropolitan Church of Glasgow.
1545, No election on account of the pest.
1546, Walter Betoun, Canon of Glasgow, and Archdeacon of the Diocese of St. Andrews.
1552, John Stevenson, Precentor of the Church of Glasgow, and Privy Councillor of Queen Mary.
1553, John Colquhoun, Rector of Stobo, and Canon of Glasgow.
1555, Archibald Betoun, Precentor of Aberdeen.
1557, John Balfour, Treasurer of Glasgow.
1565, Andrew Hay, Parson of Renfrew, and Superintendent of the West.
1581, Robert Douglas, LL.D., a Parson.
1587, Archibald Crawford, of Jordanhill.
1592, John Blackburn, Master of the Grammar School.
1593, David Wymes, Minister of the High Church.
1594, John Blackburn.
1595, David Wymes.
1599, John Hay, Parson of Renfrew.
1602, John Bell, Minister of the Tron Church.
1603, John Hay.
1612, John Bell.
1613, John Hay.
1614, John Bell.
1615, John Hay.
1618, Robert Scott.
1620, James Hamilton, Commissary.
1621, Robert Scott.
1627, John Bell.
1629, Robert Wilkie, Minister of the Black Friars' Church.
1630, James Boyle, of Kelburn, Commissary of Glasgow.
1632, Robert Wilkie.
1634, Zacharias Boyd, Minister of the Barony Parish.
1636, John Maxwell, Minister of the High Church.

HISTORICAL SKETCH.

- 1637, James Boyle.
 1638, Robert Wilkie.
 1640, John Hay, Parson of Renfrew.
 1643, Archibald Fleming, Commissary of Glasgow.
 1655, Zacharias Boyd.
 1646, James Robertson, of Bedlay.
 1648, Robert Ramsay.
 1650, Thomas Lockhart, Commissary.
 1655, George Maxwell, Esq. of Nether Pollock.
 1660, Ralph Rogers, Minister in the High Church.
 1666, James Ramsay, a Clergyman.
 1670, Archibald Fleming.
 1674, William Cummin, Commissary of Glasgow.
 1677, Dr. Brisbane.
 1682, Richard Waddell.
 1686, Archibald Inglis, Commissary of Glasgow.
 1690, David Boyle, of Kelburn.
 1691, Sir John Maxwell, of Nether Pollock, a Lord of Session.
 1719, Graham, of Gorthy.
 1721, Robert Dundas, of Armiston, His Majesty's Advocate.
 1723, John Hamilton, of Aitkenhead.
 1725, Montgomerie, of Hartfield,
 1726, George Martin, of Rosse.
 1727, John Hamilton, of Aitkenhead.
 1728, George Martin.
 1729, Francis Dunlop, of Dunlop.
 1731, John Orr, of Barrowfield.
 1733, Colin Campbell, of Blythswood.
 1735, John Orr.
 1737, George Bogle, of Daldowie.
 1739, John Graham, of Dugalston.
 1741, John Orr.
 1743, George Bogle.
 1745, Sir John Maxwell, of Pollock.
 1747, George Bogle.
 1749, Sir John Maxwell.
 1751, Sir John Graham.
 1753, Colin Campbell, of Blythswood.
 1755, Sir John Maxwell.
 1757, George Bogle.
 1759, John Graham.

NOTES TO THE

- 1760, James Hay, Earl of Errol.
 1762, Thomas Millar, of Barskimming.
 1764, Baron William Mure of Caldwell.
 1766, Dunbar Douglas, Earl of Selkirk.
 1768, Sir Adam Ferguson of Kilkeran.
 1770, Lord Chief Baron Ord.
 1772, Lord Frederick Campbell.
 1773, Charles Cathcart, Lord Cathcart.
 1775, Lord Chief Baron Montgomerie.
 1777, Andrew Stuart, of Torrance.
 1779, Campbell B. Cochran, Earl of Dundonald.
 1781, Right Honourable Henry Dundas.
 1783, Right Honourable Edmund Burke.
 1785, Robert Graham, of Gartmore.
 1787, Adam Smith, LL.D.
 1789, Walter Campbell, of Shawfield.
 1791, Thomas Kennedy, of Dumure.
 1793, William Mure, of Caldwell.
 1795, William M'Dowall, of Garthland.
 1797, George Oswald, of Auchincruive.
 1799, Right Honourable Sir Ilay Campbell, Lord President.
 1801, William Craig, a Lord of Session.
 1803, Lord Chief Baron Dundas.
 1805, Henry Glassford, of Dugalston.
 1807, Archibald Colquhoun, of Killermont.
 1809, Archibald Campbell, of Blythswood.
 1811, Lord Archibald Hamilton.
 1813, Thomas Graham, Lord Lynedoch.
 1815, David Boyle, Lord Justice Clerk.
 1817, George Boyle, Earl of Glasgow.
 1819, Kirkman Finlay, M.P.
 1820, Francis Jeffrey, Advocate.
 1822, Sir James Mackintosh, M.P.
 1824, Henry Brougham, M.P.
 1826, Thomas Campbell, LL.D.
 1829, Henry Petty, Marquis of Lansdowne.
 1831, Henry Coekburn, Advocate.
 1834, Right Honourable Edward Geoffrey Stanley, M. P.
 1836, RIGHT HONOURABLE SIR ROBERT PEEL, BART., M.P.
 —*Ex. Chart. Universitat. Glasg.*

TABLE,

SHOWING THE

CANDIDATES NOMINATED FOR THE OFFICE OF LORD RECTOR,

SINCE THE YEAR 1820;

THE VOTES FOR EACH CANDIDATE, ETC.

YEAR.	CANDIDATES NOMINATED.	NUMBER OF VOTES.	CANDIDATES ELECTED.	INSTALLED.	FRIENDS OF LORDS' RECTORS PRESENT.
1820	Kirkman Finlay, Esq., M.P., and Francis Jeffrey, Esq., Advocate. (1)	Francis Jeffrey, Esq., elected by a majority of votes in all the nations.	Francis Jeffrey, Esq.	28 Decem. 1820.	KIRKMAN FINLAY, Esq., M.P., Archibald Campbell, Esq. of Blythwood, Professor Phillips and Henry Cockburn, Thomas Thomson, and John Archibald Murray, Advocates.
1821	Francis Jeffrey, Esq., Advocate.	Francis Jeffrey, Esq., Advocate, unanimously re-elected.	Francis Jeffrey, Esq.	3 January, 1822.	LORD BELHAVEN, Lord Gilles, Lord Alloway, The Hon. Admiral Fleming, Francis Jeffrey, Esq., Archibald Campbell, Esq., Kirkman Finlay, Esq., M.P., and Henry Cockburn, — Moncrief—J. A. Murray, — Thomson, — Threepland, Esq., and Sandford, Advocates.
1822	Sir Walter Scott, Bart., and Sir James Mackintosh, M.P.	Two nations for Sir W. Scott, and two for Sir J. Mackintosh. (2)	Sir J. Mackintosh, M.P. 3	3 January, 1823.	
1823	Sir James Mackintosh, Esq., M.P.	Sir J. Mackintosh unanimously re-elected.			
1824	Sir Walter Scott, Bart., Henry Brougham, Esq., M.P., and Henry Mackenzie, Esq., (the Man of Feeling.) (4)	The Natio Glottiana and the Natio Louisiana voted for Mr. Brougham, and the Natio Rothsciana and the Natio Transforthana for Sir Walter Scott. Mr. Mackenzie had only a few votes, it being understood that his age would prevent him from being present to be installed.			
1825	Henry Brougham, Esq., M.P.	Henry Brougham unanimously re-elected.	Henry Brougham, Esq. (5)	15 April, 1825.	LORD BELHAVEN, Sir Henry Stewart, Sir James Mackintosh, Francis Jeffrey, Esq., &c.
1826	Thomas Campbell, Esq., George Canning, Esq., M.P., and Sir Thomas Brisbane.	<p>Campbell, Canning, Brisbane, Glottiana, 120 26 55 Louisiana, 23 29 4 Rothsciana, 50 20 51</p>			

HISTORICAL SKETCH.

NOTE X.

DEANS OF FACULTIES.

1800, James Couper, D. D.	1819, A. Campbell, M. P.
1802, A. Campbell, of Succoth.	1821, Sir John Connell.
1804, Gavin Gibb, D. D.	1823, A. Campbell, M. P.
1806, Duncan Macfarlan, D. D.	1825, Sir John Connell.
1808, Gavin Gibb, D. D.	1827, A. Campbell, M. P.
1810, Duncan Macfarlan, D. D.	1829, Sir John Connell.
1812, Gavin Gibb, D. D.	1831, A. Campbell.
1814, Stevenson Macgill, D. D.	1833, Sir A. Campbell, Bart.
1815, A. Campbell, M. P.	1835, A. Campbell.
1817, John Connell, Advocate.	1837, SIR A. CAMPBELL.

— *Ex Chart. Universitat. Glasg.*

NOTE XI.

PRINCIPALS.

1574, Andrew Melville.	1663, Edward Wright.
1580, Thomas Smeaton.	1684, James Fall.
1582, Patrick Sharp.	1690, William Dunlop.
1615, Robert Boyd.	1701, John Stirling.
1622, John Cameron, D. D.	1728, Neil Campbell.
1626, John Strang, D. D.	1761, William Leechman, D. D.
1650, Robert Ramsay.	1786, Archibald Davidson, D. D.
1652, Patriek Gillespie.	1803, William Taylor, D. D.
1661, Robert Baillie, D. D.	1823, DUNCAN MACFARLAN, D. D.

— *Ex Chart. Universitat. Glasg.*

NOTE XII.

PROFESSORS.

HUMANITY.

1706, Andrew Rosse.	1773, William Richardson, M. A.
1735, George Rosse.	1815, Josiah Walker, M. A.
1754, George Muirhead.	1831, WILLIAM RAMSAY, M. A.

HISTORICAL SKETCH.

NOTE X.

DEANS OF FACULTIES.

1800, James Couper, D. D.	1819, A. Campbell, M. P.
1802, A. Campbell, of Succoth.	1821, Sir John Connell.
1804, Gavin Gibb, D. D.	1823, A. Campbell, M. P.
1806, Duncan Macfarlan, D. D.	1825, Sir John Connell.
1808, Gavin Gibb, D. D.	1827, A. Campbell, M. P.
1810, Duncan Macfarlan, D. D.	1829, Sir John Connell.
1812, Gavin Gibb, D. D.	1831, A. Campbell.
1814, Stevenson Macgill, D. D.	1833, Sir A. Campbell, Bart.
1815, A. Campbell, M. P.	1835, A. Campbell.
1817, John Connell, Advocate.	1837, SIR A. CAMPBELL.

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1622, John Cameron, D. D.	1728, Neil Campbell.
1626, John Strang, D. D.	1761, William Leechman, D. D.
1650, Robert Ramsay.	1786, Archibald Davidson, D. D.
1652, Patrick Gillespie.	1803, William Taylor, D. D.
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1735, George Rosse.	1815, Josiah Walker, M. A.
1754, George Muirhead.	1831, WILLIAM RAMSAY, M. A.

NOTES TO THE

GREEK.

- | | |
|-------------------------------|------------------------------------|
| 1104, Alexander Dunlop, LL.D. | 1774, John Young, M. A. |
| 1746, James Moor, LL.D. | 1821, SIR D. K. SANDFORD, D. C. L. |

LOGIC.

- | | |
|--------------------------|------------------------------|
| 1727, John Loudon. | 1787, George Jardine, M. A. |
| 1751, Adam Smith, LL. D. | 1827, ROBERT BUCHANAN, M. A. |
| 1752, James Clow. | |

MORAL PHILOSOPHY.

- | | |
|---------------------------------|-------------------------------|
| 1727, Gershom Carmichael. | 1764, Thomas Reid, D. D. |
| 1730, Francis Hutcheson, LL. D. | 1795, Archibald Arthur, M. A. |
| 1746, Thomas Craigie. | 1797, JAMES MYLNE, M. A. |
| 1752, Adam Smith, LL. D. | |

NATURAL PHILOSOPHY.

- | | |
|----------------------------|-----------------------------|
| 1727, Robert Dick. | 1796, James Brown, LL. D. |
| 1751, Robert Dick, M. D. | 1803, WM. MEIKLEHAM, LL. D. |
| 1757, John Anderson, M. A. | |

MATHEMATICS.

- | | |
|------------------------------|-------------------------------|
| 1691, George Sinclair. | 1761, James Williamson, D. D. |
| 1699, Robert Sinclair, M. D. | 1796, James Millar, M. A. |
| 1711, Robert Simson, M. D. | 1832, JAMES THOMSON, LL. D. |

PRACTICAL ASTRONOMY.

- | | |
|---------------------------------|---------------------------------|
| 1760, Alexander Wilson, LL. D. | 1803, James Couper, D. D. |
| 1784, Patrick Wilson, LL. D. | 1836, J. PRINGLE NICHOL, LL. D. |
| 1799, William Meikleham, LL. D. | |

NATURAL HISTORY.

- | | |
|---------------------------------|-----------------------------|
| 1807, Lockhart Muirhead, LL. D. | 1829, WILLIAM COUPER, M. D. |
|---------------------------------|-----------------------------|

DIVINITY.

- | | |
|-----------------------------|-------------------------------|
| 1640, David Dickson. | 1684, James Weymss, D. D. |
| 1642, Robert Baillie, D. D. | 1692, James Woodrow. |
| 1653, John Young. | 1705, Alexander Woodrow. |
| 1669, Gilbert Burnet, D. D. | 1708, John Simson. |
| 1674, David Liddell. | 1740, Michael Potter. |
| 1682, Alexander Ross, D. D. | 1744, William Leechman, D. D. |

HISTORICAL SKETCH.

DIVINITY (continued).

1761, Robert Trail, D. D.	1783, Robert Findlay, D. D.
1775, James Bailie, D. D.	1814, STEVENSON MACGILL, D. D.
1778, William Wight, D. D.	

CHURCH HISTORY.

1721, William Anderson.	1778, Hugh McLeod, D. D.
1752, William Rouet.	1807, WILLIAM MACTURK, D. D.
1762, William Wight, D. D.	

ORIENTAL LANGUAGES.

1709, Charles Morthland.	1757, James Buchanan, M. A.
1745, Alexander Dunlop, M. A.	1761, Robert Trail, D. D.
1751, William Rouet.	1761, Patrick Cumin, LL. D.
1753, George Muirhead.	1814, Gavin Gibb, D. D.
1755, John Anderson, M. A.	1831, WILLIAM FLEMING, D. D.

CIVIL LAW.

1714, William Forbes, Advocate.	1761, John Millar, Advocate.
1746, William Cross, Advocate.	1801, ROBERT DAVIDSON, Ad- vocate.
1750, Hercules Lindsay, LL. D.	

ANATOMY.

1718, Thomas Brisbane, M. D.	1757, Thomas Hamilton, M. D.
1742, Robert Hamilton, M. D.	1781, William Hamilton.
1756, Joseph Black, M. D.	1790, JAMES JEFFRAY, M. D.

PRACTICE OF MEDICINE.

1714, John Johnstoun, M. D.	1766, Alexander Stevenson, M. D.
1751, William Cullen, M. D.	1789, Thomas C. Hope, M. D.
1756, Robert Hamilton, M. D.	1796, Robert Freer, M. D.
1757, Joseph Black, M. D.	1827, CHARLES BADHAM, M. D.

SURGERY.

1815, JOHN BURNS, M. D.

MIDWIFERY.

1815, James Towers, M. D.	1833, WILLIAM CUMIN, M. D.
1820, John Towers, C. M.	

CHEMISTRY.

1747, William Cullen, M. D.	1787, Thomas C. Hope, M. D.
1766, John Robison, LL. D.	1791, Robert Cleghorn, M. D.
1769, William Irvine, M. D.	1818, THOMAS THOMSON, M. D.

NOTES TO THE

BOTANY.

1818, Robert Graham, M.D. | 1821, SIR W. J. HOOKER, LL.D.

MATERIA MEDICA.

LECTURERS.

1766, William Irvine, M.D. | 1788, Robert Cleghorn, M.D.
1787, Thomas C. Hope, M.D. | 1791, Richard Miller, M.D.

PROFESSORS.

1831, Richard Miller, M.D. | 1833, JOHN COUPER, M.D.

DISEASES OF THE EYE.

LECTURER.

1828, WILLIAM M'KENZIE, M.D.

INSTITUTES OF MEDICINE.

LECTURER.

1833, HARRY RAINY, M.D.

—*Ex Chart. Universitat. Glasg.*

NOTE XIII.

GRADUS ARTIUM BACCALAUREI.

SENATUS UNIVERSITATIS GLASGUENSIS LECTORI SALUTEM.

VIXIT apud nos A. B. ingenuus et probus adolescens — Quumque titulum Baccalaurei in artibus liberalioribus a nobis petiverit, nos eum examinari curavimus; et specimine ingenii et eruditionis exhibitio, titulum dictum merito consecutus est. In quorum fidem literis hisee, communi Universitatis sigillo munitis, nomina nostra subscripsimus.

DATUM GLASGUÆ—Die—Anno Æræ Christianæ.

—*Ex Chart. Universitat. Glasg.*

HISTORICAL SKETCH.

NOTE XIV.

GRADUS ARTIUM MAGISTRI.

SENATUS UNIVERSITATIS GLASGUENSIS LECTORI SALUTEM.

VIXIT apud nos A. B. ingenius et probus adolecens — qui postquam Artium Liberalium studiis ita gnaviter incubisset ut non spernendos in iis progressus fecerit; horum demum specimine, post feliciter peractum curriculum sui spatium, Examinatoribus exhibito, probatus, Honorarium quod Literatis et Studiosis a nobis deferri solet Magisterii Titulum merito consecutus est. Adeo ut ingenii, virtutis atque eruditionis testimonium discedenti negare non possimus: id enim a nobis postulat cum officii nostri ratio tum probi adolescentis meritum. Proinde bonos omnes et Literarum studiosos etiam atque etiam oratos volumus, ut quæ humaniorum disciplinarum candidato, quæ morum candori, quæ denique veræ Religioni benevolentia debetur eam alumno huic nostro libenter præsent. In quorum fidem literis hæc, communi Universitatis sigillo munitis, nomina nostra subscripsimus.

DATUM GLASGUE—Die—Anno Æræ Christianæ.

—*Ex Chart. Universitat. Glasg.*

NOTE XV.

GRADUS THEOLOGIE DOCTORIS.

SENATUS UNIVERSITATIS GLASGUENSIS LECTORI SALUTEM.

QUUM ad Senatam Academicum relatum sit de ornando summis in Theologia honoribus, Reverendo viro A. B. Parochiæ de C—— Pastore fidelissimo, et Academiæ nostræ olim alumno, nos virum optimum Pietate ac morum Sanctimonia gravissimum, Ingenio, Eruditione, et Literarum Sacrarum peritia præclarum, dignissimum omnino esse, qui, summis in Theologia honoribus Academicis a nobis ornatur, lubentes illico agnoscimus—Dictum itaque Reverendum virum A. B. Doctorali in Sacrosancta Theologia dignitate ornandum decrevimus, eum Theologiæ Doctorem creavimus, declaravimus, et renunciavimus, et his eum literis Theologiæ Doctorem creamus, declaramus, et renunciamus. Eique cuncta privilegia et jura Theologiæ Doctoribus, usquam gentium

NOTES TO THE

concessa vel concedi solita, concedimus nos et tribuimus lubentissime. In quorum fidem literis hisce, communi Universitatis sigillo munitis, nomina nostra subscripsimus.

DATUM GLASGUE—Die—Anno Æræ Christianæ.

—*Ex Chart. Universitat. Glasg.*

NOTE XVI.

GRADUS LEGUM DOCTORIS.

SENATUS UNIVERSITATIS GLASGUENSIS LECTORI SALUTEM.

QUUM ad nos relatum sit de ornando summis in utroque jure honoribus academicis viro egregio A. B., et quum viri integerrimi Ingenium et Literarum bonarum multiplicem scientiam nobis comperta habeamus, cum nos juris utriusque Doctorem creandum consentientes decrevimus. Dictum propterea virum A. B. juris utriusque Doctorem his literis creamus et renunciamus, eumque juris utriusque Doctorem apud omnes haberi et appellari volumus cunctis gaudentem privilegiis et ornamentis, quæ veris utriusque juris Doctoribus usquam gentium conceduntur aut concedi solent. In quorum fidem literis hisce, communi Universitatis sigillo munitis, nomina nostra subscripsimus.

DATUM GLASGUE—Die—Anno Æræ Christianæ.

—*Ex Chart. Universitat. Glasg.*

NOTE XVII.

FORMULA MEDICINÆ DOCTOREM CREANDI.

POSTQUAM Senatus Academicus, Præsidente Decano Facultatis, Candidatum gradu Doctoris dignum judicavit, et postquam Candidatus jurejurando medico se obstrinxit; tunc Cancellarius vel Vice-Cancellarius, eum sequenti Formula Doctorem creat; sed primum ita Deum precatur, Candidato in genua prolapso.

ÆTERNE DEUS ET CLEMENTISSIME PATER! Gratias tibi quam maximas agimus, quod nos a ferâ et agresti vitâ ad artes ingenuas, et scientiarum cognitionem deduxeris, quodque Gratiam nobis et Veritatem per Christum Filium tuum indicaveris. A te, Pater optime, petimus

HISTORICAL SKETCH.

ut { hi juvenes, } ab his { profecti, } initiis ad Metam Perfectionis
 { hic juvenis, } { profectus, }
 { adspirent }
 { adspiret } ; cum Ingenio Laborem ; cum Literis Prudentiam ; cum
 Scientia humani Generis Amorem ; cum Pietate, Morum Sanctimoniam
 ita { conjungentes }
 { conjungens } ; ut nobis nostræque Reipublicæ Laudi et Ornamento
 esse { possint, }
 { possit, } , Tibi, Pater, Filio, et Spiritui sancto sit Laus, Honor,
 et Gloria.

Ego, A. B. { Vice-Cancellarius }
 { Cancellarius } , Auctoritate mihi attributa, pro
 Ratione Muneris mihi ex præscripto Legum hujus Universitatis de-
 mandati, facio (hic Laurea donandus Apollonari) { vobis, C. D. E. F. }
 { tibi, A. B. }
 Potestatem Medicamenta et Vietus Rationem Ægris præscribendi, de
 Re medica legendi, docendi, respondendi, disputandi, scribendi, et in
 Cathedram Doctoralem ascendendi ; qua scilicet Potestate { muniti }
 { munitus } ,
 omnes tum Theoriæ, tum Praxeos Medicæ Actus, ubieunque Lo-
 corum et Gentium { exerceatis }
 { exerceas } ; et propterea { vos }
 { te } apud omnes
 { Doctores }
 { Doctorem } haberi et appellari volo ; eunctis Privilegiis et Orna-
 mentis { gaudentes }
 { gaudentem } quæ veris Medicinæ Doctoribus usquam Gen-
 tium concedi solent.

{ Surgite } ac, Virtutis et Scientiæ amore
 { Surge } , devincti, Dextras jungamus.

Qui Nomen suum, in hac, vel sequentibus Paginis, scribit, sanctissime
 in hæc Verba jurat.

TESTOR DEUM omnipotentem me hoc Jusjurandum, pro virili, serva-
 turum. Vietûs rationem, Ægris commodam et salutarem præscripturum :
 nullius intercessione, nec sponte, noxium Pharmacum cuiquam pro-
 pinaturum ; sed sanctè et castè vitam artemque meam instituturum :
 In quascunque domos intravero, ad Ægotantium duntaxat salutem in-
 gressurum, et ab omni injuria inferenda procul futurum : Quæcunque
 inter curandum videro, audiverove, siquidem ea efferre non expediat,
 silentio suppressurum.—*Ex Chart. Universitat. Glasg.*

NOTES TO THE

GRADUS MEDICINÆ DOCTORIS.

SENATUS UNIVERSITATIS GLASGUENSIS LECTORI SALUTEM.

QUUM vir ornatissimus A. B. postquam arti medicæ operam dedisset egregiam, honores a nobis petiverit Academicos seque ad specimen exhibendum profectus sui in rebus medicis paratum ostenderit, nos per universam eum medicinam curavimus examinandum: In quo Examine eum præclaram eruditionem et medendi peritiam, pari cum modestia conjunctam, nobis abunde probaverit: Nos dictum A. B. Medicinæ Doctorem Creandum censuimus et declarandum; Medicinæ eum Doctorem creavimus ac declaravimus; et his eum literis Doctorem appellamus, atque apud omnes haberi et appellari volumus. Eique potestatem damus plenissimam de re medica Legendi, Docendi, Consulandi, Scribendi, et Disputandi, in Cathedram Doctoralem Ascendendi: omnes denique tum theoriæ medicæ quam praxeos actue, ubique Terrarum exercendi; et omnes simul honores, prærogativæ omnes ei concedimus et privilegia, quæ vero medicinæ Doctori usquam gentium conceduntur aut concedi solent. In quorum fidem literis hisce, communi Academiæ sigillo munitis, nomina nostra subscripsimus.

DATUM GLASGUE—Die—ANNO ÆRÆ Christianæ.

—*Ex Chart. Universitat. Glasg.*

NOTE XVIII.

GRADUS CHIRURGIE MAGISTRI.

SENATUS UNIVERSITATIS GLASGUENSIS LECTORI SALUTEM.

QUUM vir egregius J. J. coram nobis Senatu Universitatis Glasguensis comparuerit, seque curriculum studiorum ad artes Chirurgicas, Obstetricas et Pharmaceuticas pertinentium nostris legibus statutum peregrisse testatum fecerit, nos eum per scientiam earum artium curavimus examinandum: in quo Examine eum præclaram eruditionem, artiumque dictarum peritiam abunde probaverit, nos dictum J. J. artium Chirurgiæ, Obstetricæ et Pharmaceuticæ magistrum creandum censuimus et declarandum, earumque artium magistrum eum creavimus et declaravimus; et his eum Literis, Chirurgiæ magistrum appellamus atque apud omnes haberi et appellari volumus; eique potestatem damus plenissimam de rebus Chirurgicis Obstetricis et Pharmaceuticis Legendi,

HISTORICAL SKETCH.

Docendi, Consultandi, Scribendi, et Disputandi, omnes denique tam Theoriæ Chirurgicæ quam praxeos actus exercendi, et omnes simul honores, prærogativas omnes, ei concedimus, et privilegia quæ veris chirurgiæ magistris conceduntur aut concedi solent. In quorum fidem Literis hæc, communi Academiæ sigillo munitis, nomina nostra subscripsimus.

DATUM GLASGUE—Die—Anno Æræ Christianæ.

—*Ex Chart. Universitat. Glasg.*

NOTE XIX.

BACHELORS OF ARTS.

SESSION.	NUMBER.	SESSION.	NUMBER.
1801,	1	1824,	3
1802,	1	1825,	1
1810,	1	1826,	3
1811,	1	1827,	2
1813,	2	1828,	1
1815,	4	1829,	2
1816,	3	1830,	3
1818,	6	1831,	3
1819,	2	1832,	4
1820,	1	1833,	6
1821,	2	1834,	9
1822,	3	1835,	13
1823,	4		

MASTERS OF ARTS.

SESSION.	NUMBER.	SESSION.	NUMBER.
1800,	8	1814,	46
1801,	5	1815,	31
1802,	7	1816,	31
1803,	12	1817,	23
1804,	13	1818,	31
1805,	17	1819,	33
1806,	21	1820,	32
1807,	16	1821,	31
1808,	22	1822,	17
1809,	30	1823,	22
1810,	32	1824,	32
1811,	23	1825,	31
1812,	34	1826,	13
1813,	35	1827,	15

NOTES TO THE

SESSION.	NUMBER.	SESSION.	NUMBER.
1828,	9	1832,	15
1829,	14	1833,	14
1830,	21	1834,	18
1831,	25	1835,	10

DOCTORS OF DIVINITY.

SESSION.	NUMBER.	SESSION.	NUMBER.
1826,	1	1831,	1
1827,	3	1832,	1
1828,	1	1833,	2
1829,	4	1834,	2
1830,	6	1835,	4

DOCTORS OF LAW.

SESSION.	NUMBER.	SESSION.	NUMBER.
1826,	4	1831,	0
1827,	4	1832,	3
1828,	5	1833,	5
1829,	2	1834,	1
1830,	2	1835,	4

BACHELORS OF LAW.

SESSION.	NUMBER.	SESSION.	NUMBER.
1826,	0	1831,	0
1827,	2	1832,	0
1828,	0	1833,	0
1829,	0	1834,	0
1830,	2	1835,	1

MASTERS OF SURGERY.

SESSION.	NUMBER.	SESSION.	NUMBER.
1817,	1	1822,	21
1818,	13	1823,	20
1819,	13	1824,	19
1820,	20	1825,	31
1821,	13	1826,	23

HISTORICAL SKETCH.

SESSION.	NUMBER.	SESSION.	NUMBER.
1827,	9	1832,	18
1828,	16	1833,	25
1829,	19	1834,	18
1830,	16	1835,	26
1831,	24		

DOCTORS OF MEDICINE.

SESSION.	NUMBER.	SESSION.	NUMBER.
1800,	8	1819,	5
1801,	13	1820,	14
1802,	16	1821,	9
1803,	8	1822,	26
1804,	5	1823,	10
1805,	4	1824,	14
1806,	8	1825,	14
1807,	3	1826,	18
1808,	13	1827,	41
1809,	5	1828,	33
1810,	6	1829,	37
1811,	4	1830,	29
1812,	8	1831,	48
1813,	13	1832,	59
1814,	7	1833,	78
1815,	8	1834,	79
1816,	12	1835,	101
1817,	11	1836,	101
1818,	12		

—Ex Chart. Universitat. Glasg.

NOTE XX.

LEGES

DE Studiis et Moribus Discipulorum in Universitate Glasguensi et in Collegio Glasguensi, sancitæ a Rectore magnifico, cum Assessoribus ejus, et a Senatu Universitatis, et a Facultate Collegii Glasguensis.

I.—Academici omnes nomina sua in Album Academiæ inscribunt.

II.—Togatus qui sine toga in templo aut in plateis deprehensus fuerit duodecim assibus mulletur; quem in finem Censores tum generales, tum classici, delinquentes notant.

III.—Qui extra Collegii pomeria habitant apud hospitem æque ac

NOTES TO THE

in Collegio, pie, modeste, atque comiter se gerant. Qui scus fecerint pro ratione delictorum puniuntur.

IV.—A studiis nulli feriantur, nisi horis quibus feriandi copia concedi solet.

V.—Examinatio publica semper inchoanda est circa initium mensis Decembris. Quo autem die Professores quotannis pro togatorum frequentia iudicabunt, et in Schola publica promulgabunt.

VI.—Bursarii, quos vocamus, assiduum Professoribus operam navant. Qui decreto huic æquissimo minus obtemperaverint, parte mulctentur stipendii pro portione temporis quo non dederint operam docentibus Professoribus. Quod si qui non adfuerint ante initium mensis Decembris, illi integro unius anni stipendio mulctantur.

VII.—Nulli intra mœnia obstrepant, vel stantes morentur pro foribus. Quod si qui fecerint severe mulctantur.

VIII.—Qui fenestras vitreas fregerit, qui fabricæ Collegii, vel horto quocunque modo damnum intulerit severe punitor: et pro damno in super pecuniaria multa satisfacito.

IX.—Nemo gestet gladium, pugionem, aut instrumentum quodvis bellicum; sed si quæ habeat quispiam apud Gymnasiarcham aut Professorem suum deponat; qui clam apud se retinuerit severe mulctator.

X.—Nemo ullis qui vitam agunt turpem aut ex quæstu inhonesto vititant familiarius utitor; aut iis ullam secum consuetudinem intercedere patitor.

XI.—Qui pervagationibus aut pervigilationibus noctem aut noctis partem egisse deprehendatur severe punitor.

XII.—Si quis armis, vel telo quovis, quempiam vulneraverit, ex Academia ejcitor.

XIII.—Qui nocturno aut diurno tempore in Collegio aut alibi quempiam percusserit, vel contendendi ansam factis aut verbis contumeliosis volens suppeditaverit, ex Academia ejcitor.

XIV.—Qui alterius nomen famoso libello violaverit, ignominiosus ipse ex Academia ejcitor.

XV.—Si quid obsceni, si quid turpe locutus deprehendatur quispiam severe punitor.

XVI.—Qui sanctissimum Dei nomen temere adhibere ausus fuerit, severissime mulctator. Qui sæpius ita deliquerit ex Academia ejcitor.

XVII.—Quum deceat Academiam pietatis seminarium esse, Academici ab omni vitio remotissimi sunt. Pietati studeant imprimis, et morum probitati simul et elegantiae. Quod si quis aliter se gerat, vel jussa neglexerit, vel contumax fuerit, cum pro ratione delicti mulctandum, vel etiam ex Universitate et Collegio ejciendum, decretum est.

HISTORICAL SKETCH.

XVIII.—Quicumque prælectiones audiunt intra Collegii pomeria, sive laurea insigniti sive non, sive togati sive non togati, sive in Album Academiæ inscripti sive non inscripti, hisce legibus obstricti sunt, et hisce judicabuntur. Potestas autem judicandi, quæ Senatui Universitatis vel Facultati Collegii competit, similis est potestati parentali: et propterea qui se male gerunt non in jus vocabuntur libello accusatorio: nec permissum erit causam suam jurisconsultis vel causidicis mandare; nec unquam, vel rarissime quidem, ad jusjurandum aliquem adigere.

XIX.—Ut nulla autem datur discrepantia inter fora juridica regni et potestatem illam qua familiæ reguntur; ita nulla datur inter disciplinam Senatus Universitatis, vel Facultatis Collegii, et forum juridicum Rectoris magnifici cum Assessoribus ejus. Nam Domino Rectori cum Assessoribus ejus conceditur ampla et legitima jurisdictio, qua vel summarie, vel secundum modos curiarum, agere potest, in quibuscunque causis civilibus, nec non contentionibus, litibus, et rixis, sive duntaxat inter cives Universitatis, sive junctim inter hos qui non sunt Academiæ cives.

Præmissæ leges quotannis in Comitibus, per Præfectum, die Saturni ante diem constitutum examinationi togatorum publice perleguntur.—*Ex Chart. Universitat. Glasg.*

NOTE XXI.

NUMBER OF STUDENTS.

SESSION.	ARTS. Number.	THEOLOGY. Number.	LAW. Number.	MEDICINE. Number.	TOTAL Number.
1831,	600	105	14	387,	1106
1832,	485	111	20	367,	983
1833,	508	96	29	415,	1048
1834,	516	88	24	405,	1033
1835,	499	87	21	419,	1026
1836,	526	72	19	416,	1033

—*Ex Chart. Universitat. Glasg.*

NOTES
TO THE
LORDS RECTORS' ADDRESSES.

NOTE I.

JEFFREY.

MR. JEFFREY is now a Lord of Session.

NOTE II.

BURKE.

EDMUND BURKE, one of the greatest orators, statesmen, and authors of his age, was born in Dublin on the 1st of January, 1730, old style, and died at his house, Beaconsfield, Buckinghamshire, on the 9th of July, 1797.

In 1752, when the Chair of Logic in the University of Glasgow became vacant, by the removal of Adam Smith to the professorship of Moral Philosophy in the same University, "Burke, whose genius led him afterwards to shine in a more exalted sphere, was thought of by some of the electors as a proper person to fill it. He did not, however, actually come forward as a candidate,"* having ascertained in Glas-

* See "Jardine's Outlines of Philosophical Education. p. 22.—Glasgow, 1818."

LORDS RECTORS' ADDRESSES.

gow that a majority of the electors had previously fixed on a Professor. The gentleman who obtained the appointment, on that memorable occasion, was Mr. James Clow, who filled the Logic Chair upwards of thirty years.—In 1783, Burke, who had now immortalized his name, was elected Lord Rector of the University, in which, thirty-one years before, when a young adventurer, panting after independence, and perhaps ambitious of running a similar career to that of the philosophic Hutcheson, he had unsuccessfully aspired to obtain a professorship. This act of respect must have been particularly gratifying to Burke, who, about that period, was ejected from office, and could not fail to remind him of the happy days he had spent *inter sylvas academi*, while a student at Dublin. His installation took place on the 10th of April, 1784, and “drew a large concourse of spectators, including all distinguished for rank and eminence in the surrounding country, anxious to see a man of whom they had heard so much: several of the literati, among whom was Professor Dugald Stewart, accompanied him from Edinburgh.”* Burke, having taken the oath of fidelity, rose and “expressed his thanks for the honour done him—his regard for the learning and talent assembled within the walls in which they were—and his esteem for the national character, by which, he confessed, he had been favourably impressed.”† After this great orator had spoken about five minutes, he became suddenly confused, in consequence of the novel situation in which he was placed, and concluded by stating that he was unable to proceed, as he had never before addressed so learned an assembly.‡ On the Sabbath following, he and his friends, the Earl of Lauderdale and the Earl of Glasgow, attended public worship in the College Chapel. Mr. Arthur, an eminent metaphysician, then the assistant, and afterwards successor to the celebrated Dr. Thomas Reid, preached on that occasion. Before leaving Glasgow, Mr. Burke and his friends dined with the Principal and Professors of the University.

* See “Prior’s Life of Burke, vol. I. pp. 448, 449.—London, 1825.”

† Ibid.

‡ “Nothing shows more the force of habit than this, that the mere novelty of a transient circumstance will remove the whole vigour of the greatest mind. Cicero, in his oration for Milo, could not declaim, because the court was surrounded by guards. Garrick, in full possession of himself on the stage, could scarcely give intelligible evidence before a court of justice. It is also told of Burke, the greatest perhaps of all orators, that when chosen Rector of the University of Glasgow, he was not able to make a speech in the Common Hall, in consequence of the novelty of his situation; alleging, with sufficient courtesy, that he had never before addressed so learned an audience.”—See “*Young’s Lectures on Intellectual Philosophy*, p. 334.—*Glasgow*, 1835.”

NOTES TO THE

NOTE III.

SMITH.

ADAM SMITH, LL.D., the author of the treatise on the "Wealth of Nations," was born at Kirkcaldy, in Fifeshire, on the 5th of June, 1723. He received the rudiments of his education at the parish school of that place, and, in 1737, at the age of fourteen, he was removed to the University of Glasgow, where he had the happiness of studying under Dr. Francis Hutcheson, of whom he always spoke, as he has written, in terms of the highest admiration. In 1740, after three years spent at Glasgow, he went to the University of Oxford, and entered at Balliol College as an exhibitioner on Snell's foundation. He passed seven years at that University, and, in 1751, was elected Professor of Logic in the University of Glasgow. In 1752, upon the death of Mr. Thomas Craigie, he was advanced to the Chair of Moral Philosophy in the same University; an office which he continued to fill for thirteen years;—a period which he was accustomed to look back upon as the most useful and happy of his life. In the year 1787, he was elected Lord Rector of the University; "and that he felt this compliment very sensibly," one of his biographers justly observes, "is manifested from the letter which he addressed to the Principal of the College, in acknowledgment of the flattering distinction,—an honour, however, be it remarked, which could scarcely have been rendered where it would have reflected back so much credit upon those who had conferred it; and which, we may venture to say, would not have been lessened in the estimation of Dr. Smith, had he lived to see it transferred upon some illustrious names who have shared it in our own times." "No preferment," says Dr. Smith, "could have given me so much real satisfaction,—no man can owe greater obligations to a society than I do to the University of Glasgow. They educated me—they sent me to Oxford. Soon after my return to Scotland, they elected me one of their own members, and afterwards preferred me to another office, to which the abilities and virtues of the never-to-be-forgotten Dr. Hutcheson, had given a superior degree of illustration. The period of thirteen years which I spent as a member of that society, I remember as by far the most useful, and, therefore, as by far the happiest and most honourable period of my life: and now after three and twenty years' absence, to be remembered in so very agreeable a manner by my old friends and protectors, gives me a heartfelt joy which I cannot easily

LORDS RECTORS' ADDRESSES.

express to you." On the 12th of December, 1787, he was installed Lord Rector, but on that occasion he did not deliver an Inaugural Address. This intimation of the silence of Adam Smith, will not surprise those who are acquainted with the personal history of that great philosopher. He died on the 17th July, 1790.—See "*Dugald Stewart's Memoirs of the Life and Writings of Adam Smith, Edinburgh, 1799;*" and the "*Life of Dr. Adam Smith, in the Library of Useful Knowledge, London, 1830.*"

NOTE IV.

JEFFREY.

LORD JEFFREY studied two years at the University of Glasgow—from 1788 to 1790.

NOTE V.

REID.

THOMAS REID, D.D., author of the celebrated "Inquiry into the Human Mind, on the Principle of Common Sense," was born, April 26, 1710, at Strachan, in Kincardineshire. He received his academical education at Marischal College, Aberdeen, and in 1752, was elected Professor of Moral Philosophy in the King's College. In 1763, he was appointed to the same chair in the University of Glasgow, which he filled for thirty-three years. He died on the 7th of October, 1796.—See "*Dugald Stewart's Life of Reid, Edinburgh, 1802;*" and "*Blakey's History of Moral Science, London, 1833.*"

NOTE VI.

MILLAR.

JOHN MILLAR, author of a treatise "On the Origin and Distinction of Ranks," &c., was born in the parish of Shotts, on the 22nd of June, 1735. He studied at the University of Glasgow, and, in 1761, was

NOTES TO THE

appointed to the Chair of Law in that seminary. He was a zealous Whig of the school which adopted Mr. Fox as their leader. He died on the 30th of May, 1801, having held his Professorship for a period of forty years.—See “*Craig’s Life of Millar, prefixed to the Origin and Distinction of Ranks, Edinburgh, 1806.*”

NOTE VII.

YOUNG.

JOHN YOUNG, one of the most eminent philologists of his day, was born in Glasgow about the middle of last century, and educated at the University of his native city. He early distinguished himself for his classical attainments, and was a favourite pupil of Dr. Moore. On the resignation of that celebrated Professor, in 1774, he was elected to the Greek Chair, which he filled with signal honour to himself and advantage to the University, during the long period of forty-six years. “On the 18th November, 1820, Mr. Young went to the George Inn, Glasgow, in perfect health, between three and four in the afternoon, to take a warm bath, and when the servant entered the room, he found him sitting lifeless in the water. On the 21st, his remains were deposited in the burying-ground of the College. All the classes, along with the Professors, walked in their gowns. His own Class walked first in order, each of the individuals composing it exhibiting evident marks of grief for the heavy loss they had sustained in the death of their lamented Professor. These were followed by the Professors; after whom came the other gown Classes. The streets were filled with spectators.”*—See interesting notices of Professor Young in “*Peter’s Letters to his Kinsfolk, Edinburgh, 1819,*”—in “*The Youth and Manhood of Cyril Thornton, (by Captain Hamilton, a distinguished Alumnus of the University,) Edinburgh, 1830,*”—and in “*Janus, or the Edinburgh Literary Almanac, Edinburgh, 1825.*”

* See Annual Obituary for 1822.

LORDS RECTORS' ADDRESSES.

NOTE VIII.

JARDINE.

GEORGE JARDINE, A. M., author of "Outlines of a Philosophical Education," was born in the year 1742, at Wandal, in the Upper Ward of Lanarkshire. He received his academical education at the University of Glasgow, and in June, 1774, was elected Professor of Logic in that University. He sunk under the infirmities of age on the 27th of January, 1827, having just completed his 85th year.—See "*Lives of Illustrious Scotsmen, Glasgow, 1834.*"

NOTE IX.

FINLAY.

KIRKMAN FINLAY, Esq. of Castle Toward, Argyleshire.—See "*Historical Sketch of the University.*"

NOTE X.

YOUNG.

SEE "Note VII."

NOTE XI.

JEFFREY'S MEDAL.

SEE "*Account of the Prizes in the Historical Sketch of the University.*"

NOTES TO THE

NOTE XII.

SCOTT.

SIR WALTER SCOTT was born at Edinburgh, on the 15th of August, 1771, and studied first at the High School, and afterwards at the University of that city. He died on the 21st September, 1832.—See “*Lockhart’s Life of Scott, London, 1837.*”

NOTE XIII.

MACKINTOSH.

SIR JAMES MACKINTOSH was born on the 24th of October, 1765, at Aldourit, on the banks of Lochness, about seven miles from Inverness. He studied first at King’s College, Aberdeen, and afterwards at Edinburgh, where he took the degree of Doctor of Medicine. He died at Langham Place, London, on May 30th, 1832. “His merit and his pretensions have placed him, and will maintain him with posterity,” his friend, Lord Abinger, has justly observed, “in a position far above those who were engaged in the petty strife of party, and the contentions for power. His genius and his talents will shed a lustre over the age in which he lived, when his more fortunate competitors for temporary objects are forgotten. As an elegant writer—a consummate master of metaphysics and moral philosophy—as a profound historian—as an accomplished orator—he will be known to all future times.”—See “*Memoirs of Sir James Mackintosh, by his Son, Mr. Robert Mackintosh, London, 1836.*”

NOTE XIV.

MELVILLE.

ANDREW MELVILLE, the celebrated Scotch Reformer, was born on the 1st of August, 1545, at Baldovy, an estate on the banks of the south Esk, near Montrose, of which his father was proprietor. He received his elementary education at the grammar school of Montrose, and in

LORDS RECTORS' ADDRESSES.

his fourteenth year was removed to St. Andrews. On finishing the usual course of study, he left the University with the character of being "the best philosopher, poet, and Grecian, of any young master in the land." He afterwards studied at Paris, and in 1574, was appointed Principal of the College of Glasgow, which office he held till 1580, when he was translated to St. Andrews to fill a similar situation. During his connexion with Glasgow and St. Andrews, he introduced many improvements into the system of teaching and discipline of those seminaries, and eminently contributed to extend their usefulness, and increase their reputation. He died at Sedan, in 1622, in the seventy-seventh year of his age.—See "*M^r Cric's Life of Melville, Edinburgh, 1835.*"

NOTE XV.

BURNET.

GILBERT BURNET, D. D., the celebrated Bishop of Salisbury, was born in Edinburgh, in 1643. He received his academical education at Marischal College, Aberdeen, and was elected to the Professorship of Theology, in the University of Glasgow, in 1666, which he filled for four years and a half. He died in 1715.—See "*Life of Burnet, appended to his Life and Times, London, 1760.*"

NOTE XVI.

GLASGOW.

IN 1560, Glasgow contained only 4,500 souls. According to the census of 1831, the population was 202,426; and it is supposed now to exceed 240,000.

NOTE XVII.

WATT.

JAMES WATT, the great improver of the steam engine, was born at Greenock in 1736, on the 19th of January. In 1757, when he was only twenty-one years of age, he was appointed mathematical instrument maker to the University of Glasgow, with apartments in the

NOTES TO THE

College, at which he resided until his marriage in 1763, when he removed to the town, and carried on the business of a mathematical instrument maker. It was during this period that he formed an acquaintance and friendship with Dr. Adam Smith, Dr. Black, Dr. Dick, Mr. Anderson, Mr. Robison, and other distinguished persons connected with the University. In contemplating the principles of a small working model of Newcomen's engine, which Professor Anderson sent him to repair, Mr. Watt thought it capable of improvement, and having procured an apartment in Delffield, Anderston Walk, (part of the premises now occupied by Mr. Collier, engineer,) he shut himself up along with his apprentice, Mr. John Gardner, afterwards a philosophical instrument maker in Glasgow, and it was in this place that the foundation of the great improvement on the steam engine was laid. In 1806, he received from the University of Glasgow the honorary degree of L.L.D., as a tribute to his merit as a successful labourer in the cause of science. He died on the 25th of August, 1819.—See "*The Annual Biography and Obituary for 1820*;" "*Dr. Cleland's Article on Glasgow, in the New Statistical Account of Scotland, Edinburgh, 1835*;" and "*Chambers' Lives of Illustrious Scotsmen, Glasgow, 1834*."

NOTE XVIII.

BLACK.

JOSEPH BLACK, M.D., one of the most celebrated cultivators of chemical science, was born in 1728, at Bourdeaux, in France, but of British parents. He was educated, first at the University of Glasgow, and afterwards at that of Edinburgh. He succeeded Dr. Cullen in the Chemical Chair of the University of Glasgow, in 1756, and by his discoveries, while lecturer there, laid the foundation of his fame as a Chemist. In 1765, he was invited to take the Chemical Chair in the University of Edinburgh, which he accepted. He died on December 6, 1799.—See "*Thomson's History of Chemistry, London, 1832*."

NOTE XIX.

CHARACTER OF THE SCOTCH.

THE character given of the Scotch, by the famous and unfortunate Servetus, in his edition of Ptolemy, and to which Sir James Mackintosh

LORDS RECTORS' ADDRESSES.

alludes, is quoted by him, from the original, in his "Dissertation on the Progress of Ethical Philosophy."

NOTE XX.

CATHOLIC CHAPEL.

THE Catholic Chapel is a beautiful structure in the English or pointed style of architecture, and is a very great ornament to the city. The designs for the Chapel were furnished by James Gillespie, Esq., and the foundation stone was laid in June, 1814. Two years and a half were occupied in building the edifice, and the cost is estimated at upwards of £13,000 Sterling.—See "*Swan's Select Views of Glasgow, Glasgow, 1829.*"

NOTE XXI.

HUTCHESON.

FRANCIS HUTCHESON, LL. D., the father of speculative philosophy in Scotland, was born in the north of Ireland, on the 8th of August, 1694. He received his academical education at the University of Glasgow, and was elected Professor of Moral Philosophy in that seminary, in 1729. He died in 1747, in his fifty-third year.—See "*Leechman's Life of Hutcheson, Glasgow, 1765.*"

NOTE XXII.

LEECHMAN.

WILLIAM LEECHMAN, D. D., the biographer of Hutcheson, was born at Dolphinston, in Lanarkshire, in 1706. He received his academical education at the University of Edinburgh, and was appointed Professor of Theology in the University of Glasgow, in 1744. After the death of Mr. Neil Campbell, Principal of the University, he was raised to that office during the summer of 1761,—an appointment for which he was mainly indebted to Mr. Mure, then one of the Barons of the Exchequer in Scotland, his old pupil and intimate friend. He died on the 3rd of December, 1786.—See "*Wodrow's Life of Leechman, London, 1799.*"

NOTES TO THE

NOTE XXIII.

STEWART.

DUGALD STEWART, one of the most distinguished metaphysicians of the Scottish school, was the son of Dr. Mathew Stewart, formerly Professor of Mathematics in the University of Edinburgh, and was born there on the 22nd November, 1753. In the eighth year of his age he was sent to the High School, and at the age of thirteen he was entered at the College, under the care of Dr. Blair and Dr. Ferguson. In October, 1771, he removed to the University of Glasgow, where Reid was then teaching those principles of metaphysics, which it was the great object of his pupil's life to inculcate and expound. The year following he returned to Edinburgh, and read lectures for his father, whom he continued to assist till his death. During the absence of Dr. Ferguson in America, Mr. Stewart officiated in the Chair of Moral Philosophy, and when the Doctor resigned in 1784, the situation was conferred upon Mr. Stewart, which he filled till 1810, when he resigned in consequence of his declining years. He died at Edinburgh on the 11th of June, 1828.—See "*The Annual Biography and Obituary*, 1829."

NOTE XXIV.

MACKINTOSH.

In the choice of a Lord Rector to succeed Sir James Mackintosh, the Nations were equally divided—two being for Sir Walter Scott, and the other two for Mr. Brougham. The casting vote, therefore, according to the laws of the College, devolved on Sir James Mackintosh.

NOTE XXV.

STATUE OF WATT.

THE pedestrian statue of James Watt, in marble, which his son presented to the University, is from the chisel of Chantrey, and is one of the most finished productions of that great sculptor. On the pedestal is the following inscription,—

LORDS RECTORS' ADDRESSES.

This Statue of
James Watt,
Fellow of the Royal Societies
Of London and Edinburgh,
And Member of the Institute of France,
Is presented by his Son,
To the University of Glasgow,
In Gratitude for the Encouragement
Afforded by the Professors
To the Scientific Pursuits
Of his Father's Early life.

Chantrey, sc. 1825.

This statue is placed in the Hunterian Museum. A bronze statue, also by Chantrey, on a granite pedestal, from the same model, has been placed in George's Square, by the citizens of Glasgow.

NOTE XXVI.

BROUGHAM.

“LORD BROUGHAM, before he had attained the age of seventeen, addressed an essay ‘On the Flection and Reflection of Light,’ to the Royal Society; which was so highly prized as to obtain a place in the transactions published by that learned and scientific Body, of which, in 1803, he was elected a Fellow. Indeed, he seems at all times to have been much attached to mathematical and exact science, proofs of which were given in many early essays and Latin correspondence with Continental *savans*; upon various subjects, in his intercourse with the celebrated Carnot, at a later period of his life, and in those publications which have emanated from his pen, in connexion with the plan for diffusing knowledge more generally among the people.”—“*Jardine's National Portrait Gallery, London, 1832.*”

NOTE XXVI.*

BROUGHAM'S DEDICATION.

LORD BROUGHAM prefixed the following dedication to the first edition of his Inaugural Address:—

NOTES TO THE

“To the Very Reverend the Principal, the Professors, and the Students of the University of Glasgow,—

“I beg leave to inscribe this Discourse to you, in token of my great respect. Although the opinions which it sets forth are the result of mature deliberation, yet, as it was written during the business of the Northern Circuit, it will, I fear, as far as regards the composition, not be deemed very fit to appear before the world. Nevertheless, I have yielded a somewhat reluctant assent to the request of many of your number, who were of opinion that its publication would prove beneficial.

H. BROUGHAM, R.”

NOTE XXVII.

SCARLETT.

Now the Right Honourable Lord Abinger.

NOTE XXVIII.

MECHANICS' INSTITUTIONS.

THE first Mechanics' Class was established in 1800, by Dr. Birbeck, in the Institution founded in Glasgow by Dr. John Anderson, and which bears his name.

NOTE XXIX.

MAN RESPONSIBLE FOR HIS BELIEF.

SEE “*Man Responsible for his Belief; two Sermons occasioned by a passage in the Inaugural Discourse of Henry Brougham, Esq., M.P., on his installation as Lord Rector of the University of Glasgow, by Ralph Wardlaw, D.D., Glasgow, 1825;*” and “*The Principles on which Man is Accountable for his Belief; or Henry Brougham, Esq., Defended, &c., Glasgow, 1825.*”

LORDS RECTORS' ADDRESSES.

NOTE XXX.

CAMPBELL'S DEDICATION.

MR. CAMPBELL prefixed the following dedication to the first edition of his Inaugural Address:—

“To the Very Reverend the Principal, the Professors, and the Students of the University of Glasgow,—

“Gentlemen,—I respectfully dedicate this Address to you, in print. I should not have requested your acceptance of it in this shape, if the imperfect and inaccurate reports of it, had not even lowered its mediocrity of character as a composition. The indulgent manner in which you heard it spoken, merits my deep remembrance. That kindness alone, if I had no other motive, would determine me to enter on the high office which you have assigned me, with zeal and assiduity—to perform any office required of me, that can in the least degree promote your interests—and not to regard the appointment as a mere honorary title.

THOMAS CAMPBELL, R.”

NOTE XXX.*

CAMPBELL.

“MR. CAMPBELL was born in the High Street of Glasgow, in 1777, and received the rudiments of his classical education at the Grammar School, taught by Dr. Alison, to whose care and kindness he has often gratefully alluded. When only twelve years old, he was removed to the University, where he studied six years. Here he soon distinguished himself for his classical attainments. His superiority as a Latin scholar was established by a successful contest with one greatly his senior, and which led to his obtaining a bursary. He subsequently bore away every prize; and his poetical translations from Æschylus, Sophocles, and Aristophanes, not only obtained him much present reputation, but gave promise of his future powers.”—See “*Jarvis's National Portrait Gallery, London, 1832.*”

NOTES TO THE

NOTE XXXI.

GREAT TREE IN ST. PAUL'S CHURCH-YARD.

THERE is a tree in St. Paul's Church-yard, to the sight of which many people have been so habituated, that they have at last come to pass it without ever observing it; and wagers have been laid about the existence of such a tree.

NOTE XXXII.

CAMPBELL.

THIS address was delivered at the close of the session—on the first of May—"the day fixed by immemorial usage in the University for the distribution of the prizes—a day looked forward to with 'hopes, and fears that kindle hope,' by many youthful and ardent spirits. The Great Hall of the College on that day certainly presents a very pleasing and animated spectacle. The academical distinctions are bestowed with much of ceremonial pomp, in presence of a vast concourse of spectators; and it is not uninteresting to mark the flush of bashful triumph on the cheek of the victor—the sparkling of his downcast eye, as the Hall is rent with loud applause, when he advances to receive the badge of honour assigned him by the voice of his fellow-students. It is altogether a sight to stir the spirit in the youthful bosom, and stimulate into healthy action faculties which, but for such excitement, might have continued in unbroken slumber."—See "*The Youth and Manhood of Cyril Thornton*, vol. 1, p. 204, *Edin.* 1825."

NOTE XXXIII.

CAMPBELL.

MR. CAMPBELL here alludes to the speech which he delivered from the window of his Kinsman's house.—See "*Historical Sketch of the University.*"

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NOTE XXXIV.

CAMPBELL.

MR. CAMPBELL here alludes to the death of his Wife.

NOTE XXXV.

FRENCH REVOLUTION.

THE Marquis of Lansdowne here alludes to the French Revolution of 1830.

NOTE XXXVI.

LANSDOWNE'S PRIZES.

SEE "*Historical Sketch of the University.*"

NOTE XXXVII.

COCKBURN.

MR. LOCKHART and Mr. Hume were also put in nomination by the Students, when Lord Cockburn was elected.—See "*Historical Sketch of the University.*"

NOTE XXXVIII.

STEWART.

SEE "*Dugald Stewart's Account of the Life and Writings of Dr. Thomas Reid*, p. 152, *Edin.* 1802."

NOTES TO THE

NOTE XXXIX.

JEFFREY.

THE "Edinburgh Review" was commenced in 1802. It was first edited by the Rev. Sydney Smith, and afterwards by Mr. Jeffrey, who continued at the head of that celebrated Journal for nearly thirty years.

NOTE XL.

MACKINTOSH.

SIR JAMES MACKINTOSH, when only twenty-six years of age, (1791) published his celebrated work, entitled, "Vindiciæ Gallicæ, or a defence of the French Revolution and its admirers, against the accusations of the Right Honourable Edmund Burke."

NOTE XLI.

BROUGHAM.

SEE "Note 26."

NOTE XLII.

CAMPBELL.

AT the age of one and twenty, Mr. Campbell produced the "Pleasures of Hope," a poem, the polish and exquisite taste of which, it has been justly observed, may defy the most rigid critic, while its pathos and feeling come home by some touch or tone to almost every reader.

NOTE XLIII.

LANSDOWNE.

THE Marquis of Lansdowne studied at Edinburgh, under Dugald Stewart, and was distinguished for his attainments among his fellow-

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students. In 1806, when only twenty-six years of age, he was appointed Chancellor of the Exchequer, in the Administration of that period.

NOTE XLIV.

STANLEY.

LORD STANLEY'S grandfather, Edward Smith Stanley, Earl of Derby, was married to Elizabeth, only daughter of James, sixth Duke of Hamilton and Brandon.—See "*Burke's Peerage, London, 1837.*"

NOTE XLV.

PEEL.

SIR ROBERT PEEL here refers to his brief but masterly Premiership. He was appointed First Lord of the Treasury, and Chancellor of the Exchequer, in December, 1834, and resigned office in April, 1835.

NOTE XLV.*

HUNTER.

DR. WILLIAM HUNTER, the Founder of the Hunterian Museum, was born on the 23rd of May, 1718, at Long Calderwood, in the parish of Kilbride, Lanarkshire, the patrimonial estate of his father. He was the seventh of ten children, and the youngest of the family was John, afterwards so celebrated as a surgeon and physiologist. One of the sisters, Dorothea, married the Rev. James Baillie, Professor of Divinity in the University of Glasgow, and was the mother of Matthew Baillie,* the late eminent physician, whose labours in morbid

* Dr. Baillie studied three years at the University of Glasgow, and afterwards went to Oxford, as an Exhibitioner on Snell's foundation. His sister, Joanna Baillie, has attained the most elevated rank in literature.

NOTES, ETC.

anatomy have been of such essential service in promoting the study of pathology. At the age of fourteen, William Hunter was sent to the University of Glasgow, and studied there five years. He was at this time destined for the Church, but circumstances, now immaterial, occurred to induce him to relinquish his theological studies. On leaving College, it was his good fortune to meet with Dr. Cullen, who then practised at Hamilton. He now turned his attention exclusively to the study of medicine, and in prosecution of this object he resided three years with Dr. Cullen, as a private pupil. On leaving him, he resumed his medical studies in Edinburgh, and from thence proceeded to London in 1741. There, in 1746, he commenced his public lectures on Anatomy. He was admitted a member of the corporation of Surgeons in 1747. In 1750, he obtained, from the University of Glasgow, the degree of Doctor of Medicine, and was afterwards successively elected Physician to the Lying-in Hospital, London; Fellow of the Royal and Antiquarian Societies; Professor of Anatomy to the Royal Academy, and Physician Extraordinary to his Majesty; and, in 1781, President of the College of Physicians in London. His name, and the reputation of his talents had at this period become generally known on the continent. He was elected an Associate of the Royal Medical Society of Paris in 1780, and in 1782 he was chosen Member of the French Royal Academy of Sciences. He had now attained the summit of his professional rank. The most elaborate and splendid of his publications, "The Anatomy of the Human Gravid Uterus," folio, illustrated by thirty-four large plates, appeared in 1775. About 1765, Dr. Hunter presented a memorial to Mr. Grenville, then Minister, requesting a grant from government of a site in the King's Mews, for an Anatomical Theatre, offering to expend seven thousand pounds on the building, besides endowing a Professorship of Anatomy, to be attached to the establishment. To this he meant also to devote his collection of Anatomical Preparations and Museum. It is fortunate for Scotland that the overture was declined, or neglected.—Dr. Hunter, for many years previous to his death, was subject to the gout, and this disease proved fatal to him in March, 1783.—See "*Life of Dr. Hunter, by Dr. S. F. Simmons*;" "*Captain Luskoy's General Account of the Hunterian Museum, Glasgow, 1813*;" and "*The Lives of British Physicians, Lives 1, 1779*."

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Gibson Stott, Esq., Balloch Castle, Dumbartonshire.
Joseph Swan, Esq., Engraver, Royal Exchange Square, Glasgow.
Professor Syme, Edinburgh.
Professor John Thomson, University, Edinburgh.
John Thomson, Esq., Royal Bank, Edinburgh.

The image shows a piece of marbled paper with a complex, swirling pattern of dark and light grey tones. A large, white rectangular label is pasted in the center, containing a date stamp. The marbling pattern consists of dense, overlapping, teardrop-shaped motifs that create a sense of depth and movement. A prominent circular swirl is visible in the upper right quadrant of the paper.

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